

Andrews University

Digital Commons @ Andrews University

Dissertations

Graduate Research

1995

The Name Israel and Related Expressions in the Books of Amos and Hosea

Ganoune Diop
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>



Part of the [Biblical Studies Commons](#), and the [Reading and Language Commons](#)

Recommended Citation

Diop, Ganoune, "The Name Israel and Related Expressions in the Books of Amos and Hosea" (1995).
Dissertations. 35.
<https://digitalcommons.andrews.edu/dissertations/35>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

*Please honor the copyright of this document by
not duplicating or distributing additional copies
in any form without the author's express written
permission. Thanks for your cooperation.*

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

UMI

**A Bell & Howell Information Company
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
313/761-4700 800/521-0600**

**Andrews University
Seventh-day Adventist Theological Seminary**

**THE NAME "ISRAEL" AND RELATED EXPRESSIONS
IN THE BOOKS OF AMOS AND HOSEA**

**A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy**

**by
Ganoune Diop
April 1995**

UMI Number: 9530651

**Copyright 1995 by
Diop, A. Ganoune
All rights reserved.**

**UMI Microform 9530651
Copyright 1995, by UMI Company. All rights reserved.**

**This microform edition is protected against unauthorized
copying under Title 17, United States Code.**

UMI

**300 North Zeeb Road
Ann Arbor, MI 48103**

**©Copyright by Ganoune Diop, 1995
All Rights Reserved**

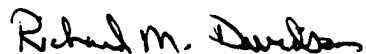
THE NAME "ISRAEL" AND RELATED EXPRESSIONS IN
THE BOOKS OF AMOS AND HOSEA

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

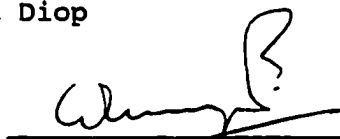
by

Ganoune Diop

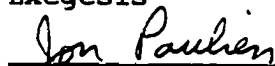
APPROVAL BY THE COMMITTEE:



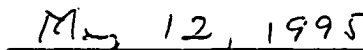
Faculty Adviser,
Richard M. Davidson
Professor of Old Testament
Exegesis



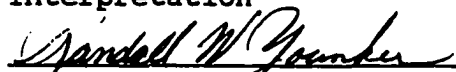
Dean ~~Werner~~ Vyhmeister
SDA Theological Seminary



Jon Paulien
Professor of New Testament
Interpretation



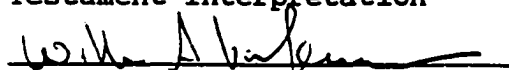
May 12, 1995
Date approved



Randall W. Younger
Assistant Professor of Old
Testament and Biblical
Archaeology



Roy E. Gane
Assistant Professor of Old
Testament Interpretation



Willem A. VanGemeren
Professor of Old Testament
and Semitic Languages
Trinity Evangelical Divinity
School

ABSTRACT

**THE NAME "ISRAEL" AND RELATED EXPRESSIONS
IN THE BOOKS OF AMOS AND HOSEA**

by

Ganoune Diop

Adviser: Richard Davidson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

**Title: THE NAME "ISRAEL" AND RELATED EXPRESSIONS
IN THE BOOKS OF AMOS AND HOSEA**

Name of researcher: Ganoune Diop

**Name and degree of faculty adviser: Richard M. Davidson,
Ph.D.**

Date completed: March 1995

This study provides an investigation of the occurrences of the designation "Israel," the related names "Judah," "Jacob," "Joseph," "Isaac," "David," "Ephraim," and their combinations in the books of Amos and Hosea in order to find out their referents and the reasons for their usages.

Chapter 1 provides a statement of the problem, pointing out the considerable divergence of opinions regarding the etymology, origin, and usage of the designation "Israel."

Chapter 2 begins with a review of etymological and historical points of view in order to provide a background for the study. Then follows a review of the literature that addresses the issue of the name "Israel" in the books of Amos and Hosea. In spite of the valuable contributions made

by a few scholars for the understanding of these names in the books of Amos and Hosea, these contributions are only partial and incomplete.

Chapters 3 and 4 provide an exegetical and theological treatment of every occurrence of the designation "Israel" and related expressions in Amos and Hosea. Chapter 5 summarizes the research and sets forth some conclusions that may be drawn from it.

A major conclusion of this dissertation is that the name "Israel" in the books of Amos and Hosea is not a monolithic designation, but that it is used in reference both to individuals and to groups. Depending on the context, "Israel" and related expressions have a variety of connotations--tribal, socio-political, religious/cultic, or even geographical. This research has revealed that by use of the related expressions, both Amos and Hosea reinvest the designation "Israel" with its intended theological content. Both prophets restore the covenantal connotation of the name "Israel." Going back before the institution of the monarchy, they use individual heroes of faith (namely, the patriarchs) in order to delineate the ideal identity and mission of God's people. The use of the tribal language ("sons of," "house of," "family") and of the covenant concept ("my people") provides the distinctive and unique features that characterize "Israel."

Finally, the name "Israel" is theologically related to the destiny of non-Israelite peoples. The existence of

"Israel" as a tribal society that co-existed with the state during the monarchy allowed the vision of a reunion of one people of God that would consist of persons of both Israelite and non-Israelite descent. From the perspective of the books of Amos and Hosea, the ultimate leadership of the Messiah is a key concept for such a reunion or for any definition of a future "Israel."

To
Gerhard F. Hasel
for his significant contributions
in my theological formation

TABLE OF CONTENTS

LIST OF ABBREVIATIONS	vii
ACKNOWLEDGMENTS	xi
Chapter	
I. INTRODUCTION	1
Statement of the Problem	1
Justification for the Study	5
Purpose and Scope of the Study	9
Limitations	10
Methodology	10
II. REVIEW OF LITERATURE	15
Philological Perspective	15
Historical Perspective	17
Exegetical and Theological Perspectives	22
Specific Studies	22
General Contributions	40
Summary and Implications	47
III. THE USAGE OF THE NAME "ISRAEL" AND RELATED EXPRESSIONS IN THE BOOK OF AMOS	53
Preliminary Considerations	53
The Name "Israel"	57
"Israel" in Amos 1:1	57
Translation and Textual Considerations	57
Text Unit and Genre Considerations	58
Semantic and Other Exegetical Considerations	61
"Israel" in Amos 2:6	65
Translation and Textual Considerations	65
Text Unit and Genre Considerations	65
Semantic and Other Exegetical Considerations	66
"Israel" in Amos 3:14	70
Translation and Textual Considerations	70
Text Unit and Genre Considerations	70
Semantic and Other Exegetical Considerations	72
"Israel" in Amos 4:12	76

Translation and Textual Considerations	76
Text Unit and Genre Considerations	76
Semantic and Other Exegetical Considerations	81
"Israel" in Amos 7:9	84
Translation and Textual Considerations	84
Text Unit and Genre Considerations	85
Semantic and Other Exegetical Considerations	85
"Israel" in Amos 7:10-17.	87
Translation and Textual Considerations	87
Text Unit and Genre Considerations	88
Semantic and Other Exegetical Considerations	90
"Israel" in Amos 9:7	94
Translation and Textual Considerations	94
Text Unit and Genre Considerations	94
Semantic and Other Exegetical Considerations	95
"Israel" in Qualified Expressions	96
The Combination "Sons of Israel"	97
"Sons of Israel" in Amos 2:11	99
"Sons of Israel" in Amos 3:1-2	106
"Sons of Israel" in Amos 3:12	113
"Sons of Israel" in Amos 4:4-5	117
"Sons of Israel" in Amos 9:7	120
The Combination "House of Israel"	125
"House of Israel" in Amos 5	127
"House of Israel" in Amos 6:1	136
"House of Israel" in Amos 6:14	138
"House of Israel" in Amos 7:10	140
"House of Israel" in Amos 9:9	142
The Combination "My People Israel"	145
"My People Israel" in Amos 7:15	149
"My People Israel" in Amos 8:1-2	152
"My People" in Amos 9:10	156
"My People Israel" in Amos 9:14-15	158
The Combination "King of Israel"	163
The Combination "Virgin Israel" in Amos 5:2	165
Related Names and Their Combinations	169
The Name "Jacob"	171
"Jacob" in Amos 7:1-6	175
"House of Jacob" in Amos 3:13-14	180
"House of Jacob" in Amos 9:8	182
"Arrogance of Jacob" in Amos 6:8	186
"Pride of Jacob" in Amos 8:7	189
The Name "Joseph"	191
The Name "Judah"	208
The Name "Isaac"	210
The Combination "Booth of David"	214
Summary and Observations	224

IV. THE USAGE OF THE NAME "ISRAEL" AND RELATED EXPRESSIONS IN THE BOOK OF HOSEA	233
Preliminary Considerations	233
The Name "Israel"	252
"Israel" in Hos 5:3-5	253
Translation and Textual Considerations	253
Text Unit and Genre Considerations	253
Semantic and Other Exegetical Considerations	254
"Israel" in Hos 6:10	258
Translation and Textual Considerations	258
Text Unit and Genre Considerations	258
Semantic and Other Exegetical Considerations	260
"Israel" in Hos 7:1	261
Translation and Textual Considerations	261
Text Unit and Genre Considerations	261
Semantic and Other Exegetical Considerations	264
"Israel" in Hos 8:1-14	265
Translation and Textual Considerations	265
Text Unit and Genre Considerations	267
Semantic and Other Exegetical Considerations	268
"Israel" in Hos 9:1-9	271
Translation and Textual Considerations	271
Text Unit and Genre Considerations	272
Semantic and Other Exegetical Considerations	273
"Israel" in Hos 9:10	275
Translation and Textual Considerations	275
Text Unit and Genre Considerations	275
Semantic and Other Exegetical Considerations	275
"Israel" in Hos 10:1-15	277
Translation and Textual Considerations	277
Text Unit and Genre Considerations	279
Semantic and Other Exegetical Considerations	279
"Israel" in Hos 11:1-11	284
Translation and Textual Considerations	284
Text Unit and Genre Considerations	286
Semantic and Other Exegetical Considerations	287
"Israel" in Hos 12:13-14 (Eng. 12-13)	290
Translation and Textual Considerations	290
Text Unit and Genre Considerations	291
Semantic and Other Exegetical Considerations	291
"Israel" in Hos 13:1-14-1	293
Translation and Textual Considerations	293
Text Unit and Genre Considerations	293

Semantic and Other Exegetical	
Considerations	296
"Israel" in Hos 14:2-10 (Eng. 1-9)	299
Translation and Textual Considerations	299
Text Unit and Genre Considerations	300
Semantic and Other Exegetical	
Considerations	302
"Israel" in Qualified Expressions	306
The Combination "Sons of Israel"	308
"Sons of Israel" in Hos 2:1-3	
(Eng. 1:10, 11, and 2:1)	308
"Sons of Israel" in Hos 3:1-5	311
"Sons of Israel" in Hos 4:1-3	318
The Combination "House of Israel" in Hosea	324
"House of Israel" in Hos 5:1, 2	325
"House of Israel" in Hos 6:10, 11	329
"House of Israel" in Hos 12:1 (Eng. 11:12)	331
Related Names and Their Combinations	335
The Related Name "Ephraim"	335
The Related Name "Judah"	341
The Related Name "Jacob"	345
The Word "People"	362
Summary and Observations	364
IV. SUMMARY AND CONCLUSIONS	376
The Name "Israel," Related Names	
and Their Combinations	376
"Israel"	376
"Jacob" and "Joseph"	378
"Ephraim"	380
"Judah"	381
"Isaac"	382
"David"	382
The Paradox of the End and Continuity	
of "Israel"	383
"Israel" and Non-Israelites	385
Conclusions and Implications	387
BIBLIOGRAPHY	391

LIST OF ABBREVIATIONS

AB	Anchor Bible
ABRL	Anchor Bible Reference Library
<u>ABD</u>	<u>Anchor Bible Dictionary</u>
<u>AJSL</u>	<u>American Journal of Semitic Languages and Literature</u>
<u>ANET</u>	<u>Ancient Near Eastern Texts Relating to the Old Testament, Prichard, ed.</u>
<u>ASTI</u>	<u>Annual of the Swedish Theological Institute</u>
<u>AUSS</u>	<u>Andrews University Seminary Studies</u>
<u>BA</u>	<u>Biblical Archaeologist</u>
BBB	Bonner biblische Beiträge
<u>BDB</u>	<u>Brown, Francis; Samuel R. Driver; Charles A. Briggs. A Hebrew and English Lexicon of the Old Testament</u>
<u>BHS</u>	<u>Biblia Hebraica Stuttgartensia, Elliger and Rudolph, eds.</u>
<u>Bib</u>	<u>Biblica</u>
<u>BN</u>	<u>Biblische Notizen</u>
<u>BSac</u>	<u>Bibliotheca Sacra</u>
<u>BT</u>	<u>The Bible Translator</u>
<u>BTB</u>	<u>Biblical Theology Bulletin</u>
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament

BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CAT	Commentaire de l'Ancien Testament
<u>CBO</u>	<u>Catholic Biblical Quarterly</u>
<u>CurTM</u>	<u>Currents in Theology and Mission</u>
<u>Div</u>	<u>Divinitas</u>
<u>EvTh</u>	<u>Evangelische Theologie</u>
<u>ExpTim</u>	<u>Expository Times</u>
<u>HAR</u>	<u>Hebrew Annual Review</u>
HSM	Harvard Semitic Monographs
<u>HTR</u>	<u>Harvard Theological Review</u>
<u>HUCA</u>	<u>Hebrew Union College Annual</u>
ICC	International Critical Commentary
<u>IDB</u>	<u>Interpreter's Dictionary of the Bible</u>
<u>IEJ</u>	<u>Israel Exploration Journal</u>
<u>Int</u>	<u>Interpretation</u>
<u>ITO</u>	<u>Irish Theological Quarterly</u>
<u>ISBE</u>	<u>The International Standard Bible Encyclopedia,</u> Bromiley, ed.
ITC	International Theological Commentary
<u>JAOS</u>	<u>Journal of the American Oriental Society</u>
<u>JATS</u>	<u>Journal of the Adventist Theological Society</u>
<u>JBL</u>	<u>Journal of Biblical Literature</u>
<u>JEA</u>	<u>Journal of Egyptian Archaeology</u>
<u>Jeev</u>	<u>Jeevadhara</u>
<u>JETS</u>	<u>Journal of the Evangelical Theology Society</u>
<u>JQR</u>	<u>Jewish Quarterly Review</u>

<u>JSOT</u>	<u>Journal for the Study of the Old Testament</u>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<u>JST</u>	<u>Journal of Theological Studies</u>
KAT	Kommentar zum Alten Testament
<u>KBL</u>	<u>Lexicon in Veteris Testamenti Libros</u>
LXX	The Septuagint
MT	Masoretic Text
<u>MUSJ</u>	<u>Mélanges de l'université Saint Joseph</u>
<u>NGTT</u>	<u>Nederduits Gereformeerde Teologiese Tydskrif</u>
<u>NIDNTT</u>	<u>New International Dictionary of New Testament Theology</u>
<u>OTS</u>	<u>Oudtestamentliche Studien</u>
<u>PAAJR</u>	<u>Proceedings of the American Academy for Jewish Research</u>
<u>RB</u>	<u>Revue Biblique</u>
<u>RefTR</u>	<u>Reformed Theological Review</u>
<u>ResQ</u>	<u>Restoration Quarterly</u>
<u>RevExp</u>	<u>Review and Expositor</u>
<u>RHPR</u>	<u>Revue d'histoire et de philosophie religieuses</u>
<u>RSR</u>	<u>Recherches de science religieuse</u>
SBLDS	SBL Dissertation Series
SBLMS	SBL Monograph Series
<u>SJOT</u>	<u>Scandinavian Journal of the Old Testament</u>
<u>SR</u>	<u>Studies in Religion/Sciences religieuses</u>
<u>ST</u>	<u>Studia Theologica</u>
<u>TDNT</u>	<u>Theological Dictionary of the New Testament, Kittel and Friedrich, eds.</u>

<u>TDOT</u>	<u>Theological Dictionary of the Old Testament</u> , Botterweck and Ringgren, eds.
<u>THAT</u>	<u>Theologisches Handwörterbuch zum Alten Testament</u> , Jenni and Westermann, eds.
<u>Them</u>	<u>Themelios</u>
<u>ThZ</u>	<u>Theologische Zeitschrift</u>
<u>TRE</u>	<u>Theologische Realenzyklopädie</u>
<u>TrinJ</u>	<u>Trinity Journal</u>
<u>TToday</u>	<u>Theology Today</u>
<u>TWOT</u>	<u>Theological Wordbook of the Old Testament</u> , Harris, Archer, and Waltke, eds.
<u>TynB</u>	<u>Tyndale Bulletin</u>
<u>VT</u>	<u>Vetus Testamentum</u>
<u>VTSup</u>	Vetus Testamentum Supplements
<u>WMANT</u>	Wissenschaftliche Monographien zum Alten und Neuen Testament
<u>ZAW</u>	<u>Zeitschrift für die alttestamentliche Wissenschaft</u>
<u>ZS</u>	<u>Zeitschrift für semitistik und verwandte Gebiete</u>

ACKNOWLEDGMENTS

I am grateful to Dr. Gerhard F. Hasel, my former adviser, for his precious insights and suggestions before his untimely death.

I thank Dr. Richard Davidson for his willingness to take over the chairmanship of this dissertation, for his interest and investment of time. My appreciation also to Dr. Randall Younker and Dr. John Paulien for their insightful comments and suggestions.

I am particularly grateful to Betty Jean Mader, Mabel Bowen, Dorothy Show, Rachel Rosado, and Bonnie Proctor for their availability, smiles, and encouragement.

Highest praise to God who has designed my itinerary, to equip me for a better service, in the humility of the Holy Spirit so that Jesus Christ may be uplifted in whatever I do, think, or say.

CHAPTER I

INTRODUCTION

The study of the name "Israel" has become a subject of ongoing debate in the contemporary scholarly world from linguistic, historical, exegetical, and theological points of view. Opinions differ as to the origin of this name, its meaning, and its usage in the Old Testament.

Statement of the Problem

There is little agreement among scholars concerning the identification of the designation "Israel."¹ Is the designation to be understood as an ethnic entity, a clan, a tribe, an amphictyony, a socio-political entity, a confederacy, or a religious/cultic entity? Does it name a

¹The following scholars have identified various entities designated by "Israel": Gerhard F. Hasel, "Israel in Bible Prophecy," *Journal of the Adventist Theological Society* 3/1 (1992): 120-155; Othniel Margalith, "On the Origin and Antiquity of the Name 'Israel,'" *ZAW* 102 (1990): 225-237; H. J. Zobel, "יִשְׂרָאֵל," *TDOT* (Grand Rapids, MI: Eerdmans, 1990), 6:404; John. H. Hayes, "Israel," *Mercer Dictionary of the Bible* (1991), 417-420; Rainer Albertz, "Israel," (1987) *TRE* 16:368-379; Lawrence O. Richards, *Expository Dictionary of Bible Words* (Grand Rapids, MI: Zondervan, 1985), 356, 357; Gerhard von Rad, "יִשְׂרָאֵל," *TDNT* (1965), 3:356-359; G. A. Danell, *Studies in the Name Israel in the Old Testament* (Uppsala: Appelbergs Boktryckeri A. B., 1946), 9; R. Mayer and T. McComiskey, "Israel, Jew, Hebrew, Jacob, Judah," *NIDNTT* (1986), 2: 304-316.

territory, a person, or a group? Even in the cases where its meaning as a group designation is conceded, there remains a considerable divergence of opinion regarding the composition of the group. Is the factor that "Israel" may have functioned with some of the characteristics of a tribal society,¹ even in monarchical times, taken into consideration?² Furthermore, is current scholarship

¹Attempts to reach a consensus definition of "tribe" in current social and anthropological studies have been difficult. This difficulty is generally acknowledged. See Frith Lambert, "The Tribe/State Paradox in the Old Testament," *SJOT* 8/1 (1994): 20-44. Nonetheless, the delineation of the main features of a tribal society has not been an impossible task. It may be that studies of early Israelite prophetic literature such as the books of Amos and Hosea might shed some light on the issue, especially from the point of view of the terminology used in these books that refer to the Israelites as a people sharing common ancestors, heroes of faith, and ideologies.

²The characteristics of a tribal society did not cease to exist as states emerged in the history of ancient Israel. Lambert, "The Tribe/State Paradox in the Old Testament," 20-44, argues for the existence of "a double memory in Israel, on the one hand of a significant tribal life, on the other of a significant city-state life. That two historical experiences are fused, in the manner in which the history is recounted, in such a way as to suggest that both parts are historically important, and that the 'tribe' should not be summarily dismissed as a form which lost its effectiveness at the foundation of the state" (p. 23). For a discussion on the issue of the relationship between tribe and state formation, see the series of articles by Philip S. Khoury and Joseph Kostiner, "Introduction: Tribes and the Complexities of State Formation in the Middle East," in *Tribe and State Formation in the Middle East*, ed. Philip S. Khoury and Joseph Kostiner (Berkeley, CA: University of California Press, 1990), 1-22; Richard Tapper, "Anthropologists, Historians and Tribespeople on Tribe and State Formation in the Middle East" in *Tribe and State Formation in the Middle East*, ed. Philip S. Khoury and Joseph Kostiner (Berkeley, CA: University of California Press, 1990), 48-74; and Bassam Tibi, "The Simultaneity of the Unsimultaneous: Old Tribes and Imposed Nation-States in

regarding the nature of ancient "Israel" free from modern presuppositions concerning the structure of ancient societies?

Opposing interpretations provided in current scholarship are derived from a variety of methodologies and perspectives. The review of literature provided in chapter 2 displays this amazing divergence of opinion, revealing the need for more precision in the identification of the name "Israel," related names, and their combinations.

The books of Amos and Hosea, usually considered to be the earliest prophetic books of the OT, are the focus of this dissertation. The use of the name "Israel" and related expressions is extensive in these books. The name "Israel" appears thirty times in the book of Amos¹ and forty-four

Modern Middle East," in *Tribe and State Formation in the Middle East*, ed. Philip S. Khoury and Joseph Kostiner (Berkeley, CA: University of California Press, 1990), 127-152. For a useful discussion on the issue, see also J. D. Martin, "Israel as a Tribal Society," in *The World of Ancient Israel: Sociological, Anthropological and Political Perspectives*, ed. R. E. Clements (Cambridge: Cambridge University Press, 1991), 95-117.

¹In the book of Amos, ישראל stands alone in the following instances: 1:1; 4:12 (twice); 7:8, 11, 16, 17; 8:2; 9:7. In the remaining instances it is qualified: ישראל בית occurs in 5:1, 3, 4, 25; 6:1, 14; 7:10; 9:9; בני ישראל in 2:11; 3:1, 12; 4:5; 9:7; עמי ישראל in 7:15 and 9:14; מלכי ישראל in 2:6 and 3:14; מלך ישראל in 1:1 and 7:10; בתולת ישראל in 5:2 and מקדשי ישראל in 7:9.

times in the book of Hosea.¹ Related names likewise occasion a similar diversity of interpretations.² Related names occur in the book of Amos as follows: the name "Jacob" is used six times,³ the name "Judah" four times,⁴ the name "Joseph" three times,⁵ the name "Isaac" two times⁶, and the name "David" appears twice (one of which in the expression "the booth of David").⁷ In the book of Hosea

¹In the book of Hosea, the designation "Israel" stands alone in the following instances: 4:15, 16; 5:3 (twice), 5; 6:10; 7:1; 8:2, 3, 6, 8, 14; 9:1, 7, 10; 10:1, 6, 9; 11:1, 8; 12:13, 14; 13:1, 9; 14:2, 6. In the following occurrences the designation "Israel" is qualified: **בני ישראל** in 2:1, 2; 3:1, 4, 5; 4:1; **בית ישראל** in 1:4, 6; 5:1; 6:10; 12:1; **נאמן ישראל** 5:5; 7:10; **מלך ישראל** in 1:1 and 10:15; **שבטי ישראל** in 5:9; **קשת ישראל** in 1:5; and **חטאת ישראל** in 10:8.

²The related names are the designations that contribute to determine the content of the word "Israel."

³In the book of Amos, the term **יעקב** is used alone in 7:2,5; and qualified as **בית יעקב** in 3:13 and 9:8; and **נאמן יעקב** in 6:8 and 8:7.

⁴The term "Judah" is used alone in 2:5 and in the following expressions: **מלך יהודה** in 1:1; **פשעי יהודה** in 2:4, and **ארץ יהודה** in 7:12.

⁵In the book of Amos, the term "Joseph" appears in the following expressions: **בית יוסף** in 5:6; **שארית יוסף** in 5:15, and **שבר יוסף** in 6:6.

⁶In the book of Amos, the designation "Isaac" is used in the following expressions: **במות ישחק** and **בית ישחק** in 7:16.

⁷In Amos 9:11, the expression **סכנת דוד** is used. The name "David" is used unqualified in Amos 6:5.

the name "Ephraim" is used thirty-seven times,¹ the name "Judah" fifteen times,² and the designation "Jacob" three times.³ Why is there such a variety in the names and expressions used in these two books? Is it just for stylistic reasons? Or are there other reasons? This dissertation attempts to discover clues that are helpful for understanding the reason why various words to designate "Israel" are used in the books of Amos and Hosea.

Justification for the Study

There are major reasons that justify the investigation of the name "Israel" and related expressions in the books of Amos and Hosea. First, these books provide benchmarks or points of reference for the delineation of the name "Israel," related names, and their combinations. In modern critical study, the books of Amos and Hosea have become benchmarks because of the alleged late date attributed to the final shaping of the Pentateuch and the

¹In the book of Hosea, the designation "Ephraim" stands alone in the following instances: 4:17; 5:3 (twice); 5:5, 5, 11, 12, 13 (twice), 14; 6:4, 10; 7:8 (twice), 11; 8:9, 11; 9:3, 8, 11, 13 (twice), 16; 10:6, 11 (twice); 11:3, 8, 9; 12:1, 2, 9, 15; 13:1; 14:9. It is qualified as עַם אֶפְרַיִם in 7:1 and 13:12.

²In the book of Hosea, the designation "Judah" occurs alone in 4:15; 5:5, 13; 6:4, 11, 8:14; 10:11; 12:1, 3. It is qualified in the following instances: בֵּית יְהוּדָה in 1:7; 5:12, 14; בְּנֵי יְהוּדָה in 2:2; מַלְכֵי יְהוּדָה in 1:1, and שְׂרֵי יְהוּדָה in 5:10.

³The designation "Jacob" stands alone in Hos 10:11; 12:3, 13.

so-called Deuteronomistic history of Joshua-Samuel.¹ Regardless of this dating, it is almost universally acknowledged that Amos and Hosea are the earliest of the "classical literary prophets." Their writings present a critical point of departure in biblical literature. Their prophetic activities occurred at a crucial moment in "Israel's" history. The historical setting of their writing is the Assyrian crisis with the impending threat of socio-political and religious calamity. Both prophets predict the end of "Israel." Furthermore, both the prophets and the books that carry their names represent a new current which coincided with turning points in the history of God's people, affecting the identity of "Israel," especially at a time when many popular and/or pagan beliefs were promoted to provide a sense of security and safety, false as it turned out.²

A second major reason for this study is that the

¹G. Auld, *Amos* (Sheffield: JSOT Press, 1986), 12, remarks: "Many writers are far less confident that sizeable strands of the Pentateuch and Joshua-Samuel took shape as early as the tenth and ninth centuries BCE." The current viewpoints concerning early Israel are summarized by I. Finkelstein, "The Emergence of Israel in Canaan: Consensus, Mainstream and Dispute," *SJOT* 2 (1991): 56.

²André Neher, *L'Essence du Prophétisme* (Paris: Calmann-Lévi, 1983), 192, wrote: "Dans l'histoire des Hébreux, le VIII^e siècle représente le sommet. Autour de lui se dessinent les deux pentes. L'une, montante, pour accéder à l'apogée de puissance militaire, diplomatique et culturelle que constituent les règnes de Jéroboam II, en Israël, et d'Ouzia en Juda. L'autre, descendante, pour aboutir à la disparition successive des deux royaumes, en 722 et en 586."

books of Amos and Hosea provide a body of early Israelite literature that illuminates the usages and referents of the disputed name "Israel" and related names during very similar historical contexts. While it is generally agreed that Amos comes from the Southern Kingdom of Judah and Hosea from the Northern Kingdom of Israel, both Amos and Hosea addressed "Israel," whatever this designation means. Both Amos and Hosea share the usage of such related names as "Judah" and "Jacob." Both are customarily dated to the first half of the eighth century B.C.

A third major reason why this dissertation seems justified is because there is currently no comprehensive study available that investigates the name "Israel" and related expressions in the books of Amos and Hosea. As the review of literature indicates, only partial studies exist. Furthermore, the problem of divergent and contradictory claims regarding the identity of "Israel" made in various branches of modern scholarship calls for analysis, clarification, and careful systematic investigation of all usages of the name "Israel" and related expressions. This study's contributions will be on a variety of philological, historical, and theological levels, in an attempt to ascertain the identity of "Israel," the entity or entities to which it refers, and the reasons for its usage and that of the related names in the books of Amos and Hosea.

Finally, because of confusion in the usage of these

terms, there is an ambiguity in the resulting theology. This investigation attempted to answer questions of a broad range in modern scholarship. This seems especially important because a major trend in historical-critical scholarship claims a late origin of ancient Israel in the time of the monarchy, and at times even much later. The nature of "Israel" in the books of Amos and Hosea sheds light on this issue. Moreover, one branch of scholarship and interpretation seeks to consider "Israel" as a monolithic designation consisting of a single entity. The hermeneutical implications have been noted as follows:

The many different ways in which "Israel" is used has naturally led to confusions about the promises given Israel in the Old Testament. Are these metaphors? That is, do they present a spiritual meaning that is presently experienced by Christians? Are Israel of the Old Testament and the Church of the New Testament distinctive aspects of God's plan, or do they blend together into one? Is the future of the creation of Israel as it is presented in the Old Testament still to be realized in history?¹

These questions are important not only for dispensationalists,² but because the answers provided

¹Richards, *Expository Dictionary of Bible Words*, 356.

²Even though dispensationalism per se is not a monolithic phenomenon, the view of an administrative arrangement in the plan of God, concerning on the one hand national "Israel," and on the other hand the church, is basic to its theological system. Directly related to the issue in this dissertation is one of the beliefs that constitute the abiding identity of dispensationalism according to which there is a future in biblical prophecy for national Israel. For further discussion on the extent and varieties of dispensationalism see Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism*, (Wheaton, IL: Victor Books, 1993), and Darrell L. Bock, "Current

shape many aspects of theology and the understanding of Scripture.¹

Purpose and Scope of the Study

The purpose of this dissertation is to investigate the usage of the name "Israel" and related expressions such as "Judah," "Jacob," "Joseph," "Isaac," "Ephraim," and "David" in the books of Amos and Hosea. The objective is to uncover the referents of these terms and the reason for their usage. This dissertation attempt to ascertain the geographical, territorial, ethnic, socio-political, military, cultic, covenantal, and theological dimensions of the designation "Israel" in the eighth century B.C. as reflected in the prophetic messages of the books of Amos and Hosea.

The possible referent or referents of "Israel" (and related expressions in the books of Amos and Hosea) are explored in order to provide a more cogent rationale for their usage. The intent of this study is to bring to light the variety of usages of these designations in their function as labels for entities of the past, the present, and the future.

Messianic Activity and OT Davidic Promise:
Dispensationalism, Hermeneutics, and NT Fulfillment," *TrinJ*
15 (1994): 55-87.

¹Richards, *Expository Dictionary of Bible Words*, 356.

Limitations

This study is limited to an investigation of the referents of the designation "Israel," related names, and their combinations, and the reasons for their usage. It does not focus on the etymology, origin, or meaning of these designations. It does investigate terms related to people. Those that do not appear to designate a people either metaphorically or metonymically (such as strictly geographical terms) are not considered.¹

Due to space considerations and because of the comprehensive research demanded by this topic, I chose to limit my research to the books of Amos and Hosea. It would not be feasible to attempt to cover other eighth-century prophetic books (Isaiah and Micah) within the scope of a single dissertation.

Methodology

This study of the name "Israel" and related names in the books of Amos and Hosea is carried out primarily from an exegetical and theological perspective. My approach is based on the Masoretic text (MT) and is undertaken with the assumption that the books of Amos and Hosea should be

¹The designation "Samaria" is considered in the analysis of Hos 8. The term "Zion" in the book of Amos is not a designation for a people, thus it is not considered in this study.

studied in their present form.¹ My consideration of the text is related to what is known as "close reading," belonging to the new literary approaches to the biblical text promoted by John H. Hayes,² Francis I. Andersen, and David Noel Freedman,³ Shalom Paul,⁴ and others.⁵

Procedurally, I first cite passages of the books of Amos and Hosea in which the name "Israel" and related names and their combinations occur, along with translations. In my attempt to be as literal as possible in my translation, I am indebted to the NASB for its generally straightforward rendering of the passages which are considered. Where I differ from the NASB, I provide my own translation unless

¹For the book of Amos, a number of recent literary studies demonstrate the soundness of the view of the unity of the book. See the recent review by Gerhard F. Hasel, *Understanding the Book of Amos: Basic Issues in Current Interpretation* (Grand Rapids, MI: Baker Book House, 1991), 91-99.

²John H. Hayes, *Amos, The Eighth-Century Prophet: His Times and His Preaching* (Nashville, TN: Abingdon Press, 1988), 38.

³Francis I. Andersen and David Noel Freedman, *Amos: A New Translation with Introduction and Commentary*, The Anchor Bible, vol. 24a (New York: Doubleday, 1989), 3, though they do not use the term "close reading," accept the MT as it stands.

⁴Shalom Paul, *Amos: A Commentary on the Book of Amos* (Minneapolis: Fortress Press, 1991), is throughout his commentary attentive to the issue of the literary structure of the unit he comments on.

⁵Cf. the discussion in Hasel, *Understanding the Book of Amos*, 91-99, esp. 97.

otherwise indicated.¹ I have delimited each passage to be exegeted,² while being attentive to textual problems wherever they are relevant. Although I have a high regard for the MT, various suggested emendations in current scholarship receive due attention.

I then focus on the issues of text unit and genre considerations. Discussion includes matters of literary forms of the unit to which each text belongs, prose/poetry, and other literary considerations.

Wherever it gives a better grasp of the different dynamics involved in prophetic speech and a better understanding of the names under consideration, the historical background of the respective texts including dating issues, is specified.

The next step is devoted to semantic and other exegetical considerations. In this section, I discuss detailed matters of grammatical-syntactical analysis of words, clauses, and expressions.

I especially focus my attention on the name "Israel,"

¹Two other major contributions have been consulted in this process because of their deliberate and consistent attempt to provide an English translation as literally as possible: Hayes, *Amos, The Eighth-Century Prophet: His Times and His Preaching* for the book of Amos, and Martin J. Buss, *The Prophetic Word of Hosea: A Morphological Study* (Berlin: Verlag Alfred Töpelmann, 1969), for the book of Hosea.

²The delimitation of each passage to be considered is done by means of various contextual considerations, literary devices such as inclusios, temporal or space indications of a new setting, change of subject matter or thematic unity in a given section.

related names, and their combinations to find out their grammatical-syntactical, stylistic, and poetic usage. The various literary devices used in these particular contexts are considered so as to better discern the flow and import of each passage exegeted for the delineation of the referents.

Although I consider all the occurrences of the designation "Israel" and related terms in order to determine the identification of their referents, I have been particularly sensitive to passages where the identification of the referents seems less obvious and to passages that have been subject to different interpretations. In this procedure, I call attention to the specific clues within the text that are at the foundation of my decision to delineate the particular referent and the reason for its usage.

I discuss the exegetical and theological issues that have a bearing on the referents of the terms in question. I have avoided various issues that are not germane to this present study.

In selecting the order of passages to be analyzed, I first consider the designation "Israel" in units where it is not qualified. Then I consider those passages where the term "Israel" is qualified.¹ I follow this with a study of related names and their combinations. I consider each

¹The term "qualified" is here limited to its grammatical context.

individual designation in its order of occurrence in the book of Amos (the first classical literary prophet) and then the book of Hosea. When the same designation occurs twice or more in a coherent unit, I consider them together while being attentive to possible nuances indicated in each respective occurrence.

In an attempt to delineate the referent of any given usage, I pursue a dialogue with current scholarship. I specify the various conflicting views before justifying the reasons for my identification of the given referent, which I determine from a consideration of its immediate context and, if necessary, the context of the whole book. I follow this procedure because a number of scholars frequently identify the referent of certain designations without necessarily addressing the issue in depth.

By following these steps, I seek to provide the most accurate exegetical network possible for the interpretation of the designation "Israel" and related terms. As a final step in my methodology, I explore the theological function of these designations in the immediate contexts and in the larger settings of the books of Amos and Hosea, respectively. Chapter 5 summarizes the results of this investigation and draws out the literary, historical, and theological implications of the findings. Although my methodology has similarities with various approaches to the biblical texts, I allow the text to inform my reading.

CHAPTER II

REVIEW OF LITERATURE

It seems advantageous to present the review of literature in several categories. Some studies emphasize the philological aspects of the name "Israel" and others the historical, grammatical-syntactical, and theological ones. I have organized the review of literature accordingly.

The concern of this dissertation is not specifically the etymology, the meaning, or the origin of the term "Israel" in premonarchal times. Rather, my task is attempting to specify the referents of the name "Israel" and related names and their combinations in the books of Amos and Hosea from the eighth century B.C. The background of these issues is meaningful to this specific study of the name "Israel" and related expressions in the book of Amos and Hosea in that it illuminates the possibilities of referents and the rationale for their choice, and helps to put the whole study into its proper perspective.

Philological Perspective

From a philological point of view, it is acknowledged that the origin of the name "Israel" has not been explained

satisfactorily from the perspective of etymology.¹ There is a divergence of opinions both regarding the root of the verbal form used in the theophoric proper name, "Israel,"²

¹Albertz, 368-379; Zobel, 399; Jesper Høgenhaven, *Gott und Volk bei Jesaja, Eine Untersuchung zur Biblischen Theologie* (Leiden: E. J. Brill, 1988), 6. The recent contribution of Margalith, "On the Origin and Antiquity of the Name 'Israel'," 225-237, does not provide the last word on the issue. At the beginning of this century, approaching the issue from a philological perspective, E. Sachsse provided a list of nine different explanations of the name Israel in *Die Bedeutung des Namens Israel: Eine quellenkritische Untersuchung* (Bonn: C. Georgi, 1910); idem, "Die Etymologie und älteste Aussprache des Namens ישראל," *ZAW* 34 (1914): 1-16. A refutation of Sachsse's hypothesis was provided by E. Caspari, "Sprachliche und religionsgeschichtliche Bedeutung des Namens Israel," *ZS* 3 (1924): 194-211; W. F. Albright, "The Names 'Israel' and 'Judah' with an Excursus on the Etymology of Todah and Torah," *JBL* 46 (1927): 151-185, added his voice to the debate, acknowledging that "many of the most familiar and most important personal and tribal names of the Bible are veiled in an almost impenetrable obscurity as far as their morphology and exact meaning are concerned."

²Danell, *Studies in the Name Israel in the Old Testament*, 22, 23. Building on previous contributions, he lists eight different suggestions for the root of the verb in the theophorous name "Israel" in addition to Philo's view, according to which the name is an abbreviation for *יִשְׂרָאֵל* ("The one who saw God"), which he considered to be entirely based on mystical speculation, and Steuernagel's proposition to read in the name "Israel" *אִשְׂרָאֵל* ("the man from the tribe of Rachel"). The proposed roots are the following: (1) *סָרָה*, "to fight"; (2) *סָרָה*, "to persevere, to persist"; (3) *שָׁרָה*, "to shine"; (4) *שָׁרָה*, or *שָׁרַר*, "to rule, to dominate"; (5) *יָשַׁר*, "to heal (the sick)"; (6) *יָשַׁר*, "to be straight, upright"; (7) *אֲשַׁר*, "to be happy"; the name of the god of the tribe Asher belongs here too; and (8) Iser, an Aegean root with the significance "holy." Danell, himself, after rejecting the explanation of the name in Gen 32:23-33 and also Hos 12:1-7, writes: "There are grounds for believing that the names Israel, Jeshurun and Asher are identical. The basic meaning of the common root of the names *יָשַׁר/אֲשַׁר* would be 'consistent, reliable, successful,

and whether the theophorous element is the subject or the object of the verb in the name "Israel."

Historical Perspective

From a historical point of view, in recent decades, subsequent to the distancing of current scholarship from Noth's amphictyonic hypothesis for the structure of pre-monarchic Israel,¹ a group of scholars² have employed the

happy'." He adds, however, "This interpretation of the name Israel is not proved and probably is not provable either" (ibid., 27). In the early eighties, Zobel, "יִשְׂרָאֵל" *yisrā'ēl*, 6:397-420, joined the debate and provided a review of the previous hypotheses. He also mentions N. Walker's proposition according to which the word Israel is an abbreviation for "Yah from Seir is El" (cf. N. Walker, "Israel," VT 4 [1954]: 434). In his opinion, the only realistic root is יָרָא, as the OT assumes; however, even the interpretation of this root is problematic. He lists several different possibilities previously suggested, such as "be radiant, shine," "persist, persevere," "contend, fight," "heal," "reign, hold sway, be strong." Then drawing on the parallel root of the verb רָבַב, "be exalted, reign," he postulates that the interpretation of יָרָא in the sense of "contend" is a fiction of the popular meaning. The original meaning of the name Israel is "El reigns, El is supreme."

¹Martin Noth, *Das System der zwölf Stämme Israels*, BWANT 52 4/1 (Stuttgart: W. Kohlhammer, 1930); idem, *The Laws of the Pentateuch and Other Studies* (London: SCM Press, 1984), 28-36; A. D. H. Mayes, "Amphictyony," ABD (1992), 1:212-216. It has been acknowledged that Martin Noth is not the innovator of this hypothesis. C. H. J. de Geus, *The Tribes of Israel: An Investigation into Some of the Presuppositions of Martin Noth's Amphictyony Hypothesis*, Studia Semitica Neerlandica 18 (Amsterdam: Van Gorcum, 1976), 69, wrote: "The amphictyony hypothesis of Martin Noth was not a matter of spontaneous generation. . . . It was already to be found in the works of Ed. Meyer and G. Beer; while E. Sellin, R. Kittel and E. Auerbach came very close to it."

tools of sociology, anthropology, and archaeology in an attempt to explain the nature of pre-monarchic Israel.¹

²Niels Peter Lemche, "History of Israel," *ABD* (1992), 3:531, notes that "Noth's position came under heavy fire particularly in the 1970s . . . , and has today been abandoned by the majority of OT scholars. . . ." Idem, "Israel in the Period of the Judges: The Tribal League in Recent Research," *ST* 38 (1984): 1-28. See also his recent monograph, idem, *Ancient Israel: A New History of Israelite Society*, The Biblical Seminar, JSOT 5 (Sheffield: JSOT Press, 1988), 106. Ernest W. Nicholson, "Israelite Religion in the Pre-Exilic Period: A Renewed Debate," *A Word in Season, Essays in Honor of William McKane*, ed. James D. Martin and Philip R. Davies, JSOT Supplement Series 42 (Sheffield: JSOT Press 1986), 9, shares the same opinion.

¹Robert Coote, *Early Israel: A New Horizon* (Minneapolis, MN: Fortress, 1990), 4, reflected: "What then is new, and what changes our thinking about early Israel? The revolution in our understanding is based on the recent wealth of new archaeological data and on new perspectives from archaeology, comparative ethnography, historical geography, and classical literary analysis. All this put what has been known in a different light." See also Hershel Shanks, William G. Dever, Baruch Halpern, and P. Kyle McCarter, Jr., *The Rise of Ancient Israel* (Washington, DC: Biblical Archeological Society, 1992), 14; Finkelstein, "The Emergence of Israel in Canaan, 45-59; Robert Gnuse, "Israelite Settlement of Canaan: A Peaceful Internal Process--Part 1," *BTB* 21/2 (1991): 56-66; idem, "Israelite Settlement of Canaan: A Peaceful Internal Process--Part 2," *BTB* 21/3 (1991): 109-117; Robert B. Coote and Keith Whitelam, *Emergence of Early Israel in Historical Perspective* (Sheffield, England: Almond Press, 1987); Robert B. Coote, "Early Israel," *SJOT* 2 (1991): 35-46; Keith W. Whitelam, "Between History and Literature: The Social Production of Israel's Traditions of Origin," *SJOT* 2 (1991): 60-74; Gösta W. Alhström, *Who Were the Israelites?* (Winona Lake, IN: Eisenbrauns, 1986); idem, "The Origin of Israel in Palestine," *SJOT* 2 (1991): 35-46; Niels Peter Lemche, "Sociology, Text and Religion as Key Factors in Understanding the Emergence of Israel in Canaan," *SJOT* 2 (1991): 5-18; Jean-Marie Van Cangh, "Les Origines d'Israël et de la Foi Monothéiste: Apports de l'Archéologie et de la Critique Littéraire," *RTL* 22 (1991): 305-326; idem, "Les Origines d'Israël et de la Foi Monothéiste: Apports de l'Archéologie et de la Critique Littéraire," *RTL* 22 (1991): 457-487; Thomas L. Thompson, "Palestinian Pastoralism and Israel's Origins," *SJOT* 6/1 (1992): 1-13; idem, *The Early*

This trend in current scholarship has led to different understandings of the origin and nature of "Israel." There is however, no consensus.¹

These trends in current scholarship have a bearing on the designation "Israel" and its meaning. Consequently, "Israel" is understood as a territorial,² socio-

History of the Israelite People: The Literary and Archaeological Evidence, Studies in the History of the Ancient Near East, 2 (Leiden: E. J. Brill, 1992); Philip R. Davies, *In Search of 'Ancient Israel'*, JSOT Supplement Series 148 (Sheffield, England: Sheffield Academic Press, 1992). For a survey of various issues, see John J. Bimson, "The Origins of Israel in Canaan: An Examination of Recent Theories," *Themelios* 15/1 (1989): 4-15; David DeBoys, K. A. Kitchen, and Richard S. Hess, "Writing the History of Ancient Israel: A Review Article," *Them* 15/1 (1989): 24-29.

¹See Thompson, *Early History of the Israelite People*, 107. Even the validity of the commonly accepted earliest reference to "Israel" outside the Bible in the so-called Israel Stela or Merneptah Stela is recently questioned by Alessandra Nibbi, "Some Unanswered Questions on Canaan and Egypt and the So-Called Israel Stela," *BN* 73 (1994): 74-89, who argues that "Spiegelberg's identification must be considered as no more than a hopeful proposal to satisfy the early Egyptologists who were looking for biblical connections." In a recent article, Niels Peter Lemche, "Is It Still Possible to Write a History of Ancient Israel?" *SJOT* 8/2 (1994): 165-190, wrote that "when discussing the 'Israel' of Merneptah, it should not be overlooked that we have no assured idea as to what this concept really covers or whether there ever existed any political or ethnical continuity between this Israel and the Israel of the OT. The only thing the two entities may have had in common is the name." To give a justification for his view Lemche adds that "even the modern state to be found in this area is called 'Israel', although the relations of this modern Israel to ancient Israel, that is, the Northern Kingdom, is mainly a matter of ideology" (p. 171). For an insightful study of the Merneptah Stela, see Michael Hasel, "Israel, in the Merneptah Stela," paper presented at the SBL Annual Meeting in Washington, DC, November 1993.

²Ahlström, *Who Were the Israelites?* 101.

political,¹ or ethnic designation.² Some have suggested that it is a clan designation,³ or a tribal confederacy in the form of a military coalition.⁴ Gösta Ahlström suggests that the designation "Israel" began as a territorial term, became a political term, and finally, a theological dimension was developed and became part of the name in the prophetic writings.⁵ Hartmut N. Rösel argues for an

¹George. E. Mendenhall, *The Tenth Generation: The Origins of the Biblical Traditions* (Baltimore: The Johns Hopkins University Press, 1973); idem, "The Hebrew Conquest of Palestine," *BA* 25 (1962): 66-87; Norman. K. Gottwald, *The Tribes of Yahweh: A Sociology of the Religion of the Liberated Israel, 1250-1050 B.C.E.* (Maryknoll, NY: Orbis, 1979); Coote, *Early Israel: A New Horizon*.

²Marit Skjeggstad, "Ethnic Groups in Early Iron Age Palestine: Some Remarks on the Use of the Term 'Israelite' in Recent Research," *SJOT* 6/2 (1992): 162, argues that "it is regrettable that so many writers still use the term 'Israelite' as an ethnic label without explicitly defining the term or stating their reason for doing so. The assumption that the concept 'Israelite' can be used to designate and identify a homogeneous ethnic group of settlers in Iron I Palestine seems to be silently accepted." See also the discussion and critique of Israel Finkelstein's view on the issue in: *The Archaeology of the Israelite Settlement* (Jerusalem: IES, 1988). See also de Geus, 156-164,

³A. Lemaire, "Asriel, Šr'l, Israel et l'origine de la confédération Israélite," *VT* 23 (1973): 239-243.

⁴Coote, *Early Israel: A New Horizon*, 5, 73, supports the idea that "in 1207 B.C.E., 'Israel' was a strong tribal confederacy developed by Egypt and Palestinian chiefs to oversee tribal interests and the border zone between the Egyptian and Hittite spheres of interest." The *terminus a quo* of his hypothesis is the reference to "Israel" in the Merneptah Stela. Prior to this source, he maintains that there is no information whatever about "Israel."

⁵Ahlström, *Who Were the Israelites?* 101, 102. See also idem, *The History of Ancient Palestine* (Minneapolis, MN: Fortress Press, 1993).

intermingling of three aspects contained originally in the term "Israel," namely geographical, religious, and military.¹

P. R. Davies is of the opinion that the various definitions of the term "Israel" yield ethnic, religious, and political categories that function in different ways in the course of the history of "Israel." He came to this conclusion after mentioning the various referents of the designation "Israel" previously listed by A. R. Hulst and J. H. Hayes, namely: (1) the name of the ancestor Jacob; (2) the name of the sacral league of tribes; (3) the name of the united kingdom, the capital of which was Jerusalem; (4) the name of one of the kingdoms into which that kingdom was subsequently "divided," i.e. the Northern Kingdom; (5) the name for Judah after 722 B.C.; (6) the name for a socio-religious community within the province of Yehud; (7) the name of a group within the community, the laity (as distinct from "Aaron"); (8) a name for the descendants of Jacob/Israel; (9) a pre-monarchic tribal grouping in Ephraim; and (10) adherents of various forms of Hebrew and Old Testament religion.²

¹Hartmut N. Rösel, *Israel in Kanaan: Zum Problem der Entstehung Israels*, Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums (Frankfurt am Main: Peter Lang, 1992), 23.

²Davies, *In Search of 'Ancient Israel,'* 52.

Exegetical and Theological Perspectives

Specific Studies

Specific studies of the name "Israel" in the writings of the prophets Amos and Hosea are not numerous. However, attention to this topic has been given for about one hundred years by a number of major scholars.

At the end of the last century, Otto Seesemann provided the first major study of the referent of "Israel" in the books of Amos and Hosea.¹ His basic question was, "Against whom was Amos preaching?" To answer this question, a determination of "Israel" in Amos was called for.² Seesemann started by dealing with the section of Amos 7:1-9:4 in which the narrative piece of 7:10-17 led him to conclude that in this whole section, "Israel" refers only to the Northern Kingdom. In Amos 3:9-5:17, on the other hand, the allusion to the wandering in the desert in 5:17-27 implies Judah.³ Amos 6:1 also refers to Judah because of the use of the word Zion.⁴

In the book of Hosea, Seesemann found that "Israel" means only the Northern Kingdom.⁵ In chaps. 4-14, Hosea has

¹Otto Seesemann, *Israel und Juda bei Amos und Hosea* (Leipzig: Dietrich, 1898).

²Ibid., 1.

³Ibid., 3.

⁴Ibid.

⁵Ibid.

a special preference for "Ephraim," which he uses often in place of "Israel." Seesemann wrote: "Israel and Ephraim are synonymous, if not in theory, then in practice."¹ In Seesemann's opinion, Hos 4:1, 5:9, and 13:1 are the only texts in Hosea that might refer to both Israel and Judah; however, Hos 4:1 sounds like Amos 3:1 and is to be judged in the light of 5:1.² Seesemann suggested that one cannot do very much with 13:1. For him, it is not immediately clear what "Israel" means in these passages.³

The next major contribution to the specific discussion of "Israel" in the books of Amos and Hosea came from the pen of Leonard Rost in the year 1937.⁴ Methodologically, Rost listed the occurrences of the designation "Israel," whether qualified or not, then proceeded by defining the passages that do not seem to be authentic.⁵ As a rule, Rost only

¹Ibid., 18.

²Ibid., 19.

³Ibid.

⁴Leonard Rost, *Israel bei den Propheten* (Stuttgart: W. Kohlhammer, 1937), 6-32.

⁵Rost provides a list of authentic and nonauthentic passages (ibid., 13). I discuss and evaluate his arguments in the exegetical part of the dissertation. The following is the list of passages that he declares do not stem from the prophet Amos himself: 1:1; 3:14; 4:12 (twice); 5:3; 7:10 (twice); 9:14.

referred to a certain consensus, rather than providing detailed reasons for his choices.¹

In Rost's view, Amos refers to his audience as "Israel," whether qualified or not, to mean the inhabitants of the Northern Kingdom of Israel. The two exceptions are Amos 2:11 and 9:7, which are historical references to the past.²

Concerning the book of Hosea, Rost postulates that three out of twenty-seven genuine passages using "Israel" refer to the period surrounding the Exodus. The remaining twenty-four usages, as well as four usages of *בית ישראל* and the mention of *מלך ישראל*, refer to the population of the Northern Kingdom of Israel.³

The next major contribution to the discussion is an Uppsala doctoral dissertation by Gustav A. Danell. Its stated purpose is "to investigate the use and occurrence of the name Israel in the Old Testament, from the point of view of terminology."⁴ His main task is not only to investigate whether the term "Israel" includes Judah, but also to

¹Danell, *Studies in the Name Israel in the Old Testament*, 13.

²Ibid., 20.

³Ibid., 29.

⁴Ibid., 9.

investigate the prophet's preaching about "Israel," in terms of the kind of future the prophet expects for his people.¹

Danell suggests that the designation "Israel" refers to the people of the Northern Kingdom, especially the leading classes of the Northern Kingdom, the king, the priesthood of the centers of worship, and the rich and the nobles (cf. 2:6ff., 3:12b; 4:1ff., 5:10ff.; 6:1ff., 8:4ff.).² In a few instances (Amos 1:2; 2:4ff, and 9:11ff.), the Southern Kingdom is in view.

Concerning the book of Hosea, the occurrences of the related terms "Judah" or "Ephraim," in association with "Israel," are in Danell's opinion decisive for the content of the latter designation.³ The usage of the name "Israel" in Hos 1-3 refers to the Northern Kingdom everywhere, whereas, starting with Hos 4, it is used a few times in a wider sense (5:9; 6:10ff.; 9:10; 11:1ff.).⁴ Danell concludes that in Hos 1-3 "the renaissance of the kingdom of David is the climax of this section,"⁵ whereas, in Hos 4-

¹Ibid., 110, 111.

²Ibid., 134.

³Ibid., 137.

⁴Ibid.

⁵Ibid., 147, 148.

14, neither the house of David nor the tribe of Judah are mentioned as the head of a reunited and restored kingdom.¹

In 1984 and 1985, Daniel I. Block provided two studies on the name "Israel" and its combinations, "Sons of Israel" and "House of Israel," in which he relates the issues to a broader OT context and also to the context of the ANE--the latter, in particular, for the construct "sons of" and "house of." He specifies that the "sons of Israel" can be an indicator of membership in a group or an indicator of descent.² The expression "sons of Israel" is likewise "capable of bearing several meanings."³ In an attempt to reconstruct the evolution of the name "Israel" and its combinations, Block advances the following hypothesis:

The immediate offspring of Jacob/Israel identified themselves as the 'sons of Israel,' in a quite literal sense. While the memory of the patriarch remained alive, the impulse to shorten the name was resisted. Indeed the longer form persisted so long as tribal entities retained their significance in national life. With the institution of the monarchy, specifically Solomon's administrative reforms, tribal influence decreased rapidly, being reflected in the decline in the use of "sons of Israel" as the national designation. As the tribal memories faded from view, the shortened form,

¹Ibid., 149, 154. Danell suggests that it might be due to Ahaz, the present representative of this dynasty, not fulfilling the claims of a proper king. Ibid.

²Daniel I. Block, "'Israel' -- 'Sons of Israel': A Study in Hebrew Eponymic Usage," *SR* 13/3 (1984): 307-318.

³Ibid., 302-306.

Israel, became simply a collective designation like any other national name.¹

In Block's view, the institution of the monarchy seems to play a significant role in the evolution of the expression "house of Israel," for after this event "byt Israel" tended to become increasingly political—even dynastic-in overtone."² A detailed report of the frequency and distribution of the data leads him to consider the word בֵּית (house) as being "primarily (though not exclusively) a kinship unit." This observation "supports the hypothesis that when Israelites identify their nation as byt Israel they are employing a collective expression that assumes a nation that is essentially an ethnic unity." He further states that "such overtones, however, are probably not as strong as in the cases of zr' Israel and bny Israel."³

More directly related to Amos and Hosea, Block limits his arguments to lists in tables that in the book of Amos all the five occurrences of the expression designate a collective, whereas in the book of Hosea, five occurrences of the expression "sons of Israel" refer to a collective and

¹Ibid., 321-322.

²Daniel I. Block, "Israel's House: Reflections on the Use of BYT YŠR'L In the Old Testament in the Light of Its Ancient Near Eastern Environment," *JETS* 28/3 (1985): 259.

³Ibid.

the remaining one refers to the Northern Kingdom.¹ The scope of the expression "house of Israel" is interpreted as fluctuating between both north and south as in Amos 9:9, and the Northern Kingdom alone as in Amos 5:1, 3, 4; 6:1, 14; 7:10; and in Hos 1:4, 6.²

A doctoral dissertation published in the year 1988 by Jesper Høgenhaven adds to the discussion.³ In twenty-two of thirty occurrences in the book of Amos, the word "Israel" clearly refers to the Northern Kingdom.⁴ The designation "Israel" has the same referent in the following passages: Amos 2:11; 3:1; and 9:7. The latter texts deal with "Israel" as a former entity, although, he argues, the theoretical question remains and cannot be resolved as to whether Amos included Judah in "Israel."

Høgenhaven postulates that in the book of Hosea, there are only two occasions where the question arises as to whether a more comprehensive usage is present: first, the mention of the tribes of Israel in Hos 5:9, which he sees as

¹Block, "'Israel' - 'Sons of Israel': A Study in Hebrew Eponymic Usage," 326.

²Block, "Israel's House Reflections on the Use of *BYT YSR'L* In the Old Testament in the Light of Its Ancient Near Eastern Environment," 261.

³Høgenhaven, 20-22.

⁴Amos 1:1; 2:4; 3:12, 14; 4:5, 12; 5:1, 2, 3, 4, 25; 6:1, 14; 7:8, 9, 10, 11, 15, 16, 17; 8:2, 9:7.

the synonym of "Ephraim," and second, the "house of Israel" in Hos 11:12 (Hebrew), respectively 12:1 (English).¹

He concludes that, as with the book of Amos, the book of Hosea does not show a comprehensive usage of "Israel" for both the Northern and the Southern Kingdoms.²

A recent contribution by H. F. van Rooy attempts to investigate whether the use of the names "Israel," "Ephraim," and "Jacob" in the book of Hosea is in some way related to so-called traditions in the book.³ The assumption of different traditions led to the adoption of a methodology whereby references that cannot be linked to specific names are not treated extensively. Van Rooy basically distinguishes three groups of traditions: (1) those related to the exodus, the sojourn in the desert, and the conquest;⁴ (2) those related to the patriarch Jacob;⁵

¹Høgenhaven, *Gott und Volk bei Jesaja: Eine Untersuchung zur biblischen Theologie*, 20.

²Ibid., 21. He wrote: "An unmistakable evidence for a comprehensive usage of the name 'Israel' to designate the northern and the Southern Kingdom is as absent in Amos as it was in Hosea."

³H. F. van Rooy, "The Names Israel, Ephraim and Jacob in the Book of Hosea," *Old Testament Essays* 6/2 (1993): 135-149.

⁴In this rubric he includes the exodus from Egypt, the traditions related to the sojourn in the desert, the covenant tradition, Baal Peor, a decalogue tradition, and finally the tradition regarding the valley of Achor. Ibid., 138-141.

⁵Essentially Hos 12; van Rooy, 142.

and (3) other traditions related to the Pentateuch.¹ As a result, the different traditions display various usages of the name "Israel" which refer in the respective passages to different entities: (1) the people of Israel in the time of the exodus and wilderness experiences (Hos 9:10; 10:1; 11:1; 12:14); (2) possibly to the people of Israel in the time of the Judges (Hos 6:10); and (3) the people of the Northern Kingdom during the time of the prophet Hosea (Hos 4:1-3; 5:3; 8:2, 3, 6; 10:6; 11:8; 12:2). Van Rooy suggests the possibility of a double reference in Hos 8:2, 3, and 6, to the people of the time of the prophet and to the people of the time in the desert.

The appellation "children of Israel," according to the most favored interpretation (namely, the Northern Kingdom), is said to probably refer to the descendants of Jacob because of the so-called tradition of the promise to Jacob which van Rooy sees in Hos 2:1.² The name "Ephraim," on the other hand, mainly refers to the contemporary people in the time of Hosea, except in Hos 13:1-3 where the reference could be to the tribe of Ephraim which, because of Ephraim's position of preeminence among the Israelites tribes, came to be used to denote either the Northern Kingdom or the territory of Ephraim. In this instance, van

¹Namely the promise to the patriarchs, the destruction of Admah and Zeboiim.

²van Rooy, 144.

Rooy concludes that the names are not used with the same meaning as elsewhere. Hos 6:10 is also taken to refer to the tribe of Ephraim at the time of the Judges; however, due to the many problems of this passage, he suggests that it is not possible to come to any firm conclusions.¹

Concerning the name "Jacob," van Rooy suggests that there are different usages: (1) in Hos 10:11, it is possible that it refers to the united monarchy instead of the tribal league, which was his first suggestion;² and (2) in the twelfth chapter, the name refers to the Northern Kingdom, differing from Hos 10:11, which has a double reference. "Judah" refers to the contemporary people in the first instance, but the focus is said to shift to the patriarch and a number of traditions related to him as an individual, in the second instance. In his analysis of the twelfth chapter which he discusses as a whole, van Rooy comes to the conclusion that "the names Jacob, Israel and Ephraim are used artistically in this chapter to make a transition from the contemporary people to the patriarch and back again."³

Several commentaries have addressed the issue of the designation "Israel" in a specific way. In the 1950s, André

¹Ibid., 140.

²Ibid., 139.

³Ibid., 143.

Neher¹ argued that one of the essential aspects of the book of Amos resides in the revaluation of the terms used to designate God's people that have become antiquated. The revaluation consists in the establishment and a rigorous development of three simple relationships, namely: **בָּנִים** is in relation with **מִשְׁפָּחָה**, **בֵּית** with **נָי**, and **עַם** with the first-person possessive suffix, expressing a belonging to God. He suggests that etymology and semantics contribute in pointing out these linguistic peculiarities. Accordingly, **בְּנֵי יִשְׂרָאֵל** "sons of Israel," and **מִשְׁפָּחָה** "family," evoke a natural situation by which Israel is considered a branch of the genealogical tree of humankind; **עַמִּי יִשְׂרָאֵל** "my people Israel," highlights Israel's relationship of constant belonging to God; whereas **בֵּית יִשְׂרָאֵל** "house of Israel" and **נָי** "nation" characterize the peoples viewed as political entities.² In his view, the expressions that designate "Israel" should not be given a purely political meaning. They have a symbolic and philosophical connotation that is linked to the

¹André Neher, *Amos: Contribution à l'étude du prophétisme* (Paris: Librairie Philosophique J. Vrin, 1981), 118-121, 145-152.

²Ibid., 119. He wrote: "L'étymologie et la sémantique concourent à faire sauter aux yeux la valeur de ces particularités linguistiques. Bené-Israel et michpaha évoquent une situation naturelle; ils font considérer Israël comme une branche de l'arbre généalogique de l'humanité. Ammi-Israël met Israël en rapport de possession constante avec Dieu. Quant à beth-Israël et goy, ils caractérisent des nations constituées et organisées en corps politique."

traditional conceptions of the patriarchs and heroes of the national and religious history that was common in Israel in Amos's time.

Neher further refines his hypothesis by suggesting that the vocabulary of Amos is historical when it mentions the names of patriarchs, sociological when it designates "Israel" by means of ethnological abstractions, and, poetic and symbolic when it describes "Israel" as a virgin, or as the premises.¹ He acknowledges, however, the necessity to be cautious and not to overclassify the data, for interchanges of different configurations are always possible.²

Hans Walter Wolff addresses the issue of the name of "Israel" and related expressions in both of his commentaries on the books of Amos and Hosea.³ He considers the eight occurrences of the expression "house of Israel" in Amos to refer to the Northern Kingdom with its supporting political and cultic institutions.⁴ He argues, on the other hand,

¹Ibid., 144.

²Ibid.

³Hans Walter Wolff, *Joel and Amos, Hermeneia* (Philadelphia: Fortress Press, 1977); idem, *Hosea, Hermeneia* (Philadelphia: Fortress Press, 1974); the commentary on Hosea was published in German in 1965; the commentary on Joel and Amos, likewise in German, was published in 1969.

⁴Wolff, *Joel and Amos*, 164.

that when the designation "Israel" appears alongside "my people Israel," it connotes the people of God.¹

Wolff supports the view that the expression "sons of Israel" has the same connotation as "Israel." The former expression usually appears in direct address, formulated in the second-person plural (Amos 2:11; 3:1a; 4:5; 9:7a; the single exception being 3:12). The latter name is used as a third-person singular referent, except in the case of Amos 4:12, where the second-person plural is used.²

Addressing the issue in the book of Hosea, Wolff suggests that it is only in Hos 9:10; 11:1; and 12:14 that the designation "Israel" "unambiguously denotes the tribal league of early history."³

For Wolff, the term "Ephraim" denotes, above all, the geographical or tribal region. It is a key to the interpretation of the designation "Israel." When the designation "Israel" stands in parallel to "Ephraim," it refers to "the people of Yahweh . . . and not merely the 'inhabitants of the kingdom of Israel' in distinction to Judah."⁴

¹Ibid. Wolff lists Amos 7:15-17; 7:8, 9; 4:12b. In his opinion, this meaning is also implied in 9:7b; 2:6; 3:14; and in 7:9, 11b, 17b.

²Wolff, *Joel and Amos*, 164.

³Ibid.

⁴Ibid., 164. He lists the following passages as relevant for his hypothesis: Hos 4:15; 5:9; 8:2, 3, 6, 14; 9:1; 10:1; 13:9; 14:2, 6.

Ina Willi-Plein has made an attempt to explain the use of the names "Israel" and "Ephraim" in Hosea.¹ She suggests that "Ephraim" in Hosea is one of the tribes of Israel that is at the core of the Northern Kingdom (Hos 5:8-9). The name is used to distinguish the Northern Kingdom (as a socio-political entity) in contrast to the Southern Kingdom, Judah (in Hos 5:12-14 and 6:4-6). Second, Ephraim, being at the heart of the Northern Kingdom, is used as a synonym for Israel. Also, when Hosea speaks of the salvation-history traditions of all Israel, he always addresses the citizens of the Northern Kingdom. Willi-Plein advocates the view that the practical identity of the salvation-history people with the Northern Kingdom becomes especially clear when "Israel" and Ephraim are used interchangeably in reviewing Yahweh's history with his people (Hos 9:10:13a, 15a; 11:1-6). In this case, one can distinguish between "Israel" as the patriarchal generation and "Ephraim" as the contemporary people, without altering their identity as Yahweh's people.²

Third, Willi-Plein points out that the oracles in which "Ephraim" is used on its own and with political

¹Ina Willi-Plein, *Vorformen der Schriftexegese innerhalb des Alten Testaments. Untersuchungen zum literarischen Werden der auf Amos, Hosea und Micha zurückgehenden Bücher im hebräischen Zwölfprophetenbuch. Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft* 123 (Berlin: Walter de Gruyter, 1971), 236-241.

²Ibid., 240.

overtones are dated after 733 B.C., confirming Alt's theory,¹ with the parallel statement that only "Israel" is used from the sayings of each period of Hosea's activity. "Israel" is used not only as a designation for the people of Yahweh within the context of salvation history, but it also signifies a political entity within a political context.² Moreover, she suggests that Hosea's use of the name Ephraim might have been the unofficial custom in the Northern Kingdom instead of the official title.

Klaus Koch addresses the issue of the usage of the designation "Israel" and related terms in the book of Amos.³ The first section he considers is Amos 3-5 in which the expression בְּנֵי יִשְׂרָאֵל "sons of Israel" appears three times. It refers to all of the people within the Northern and Southern Kingdoms.

The second section consists of Amos 5-7 in which the

¹Albrecht Alt, "Hosea 5:8-6:6, Ein Krieg und seine Folgen in prophetischer Beleuchtung," *Neue Kirchliche Zeitschrift* 30 (1919): 537-568. views Hos 5:8-6:6 as a series of five oracles (Hos 5:8-9; 10; 11; 12-14; 5:15-6:6) spoken by the prophet during and after the Syro-Ephraimite war from spring 733 B.C., to some time after May 732 B.C. In Willi-Plein's view, however, the fact that grave political events before 733 B.C. cannot be proven relativizes the value of the textual findings, in addition to the fact that "Israel" can similarly be documented as standing by itself.

²Willi-Plein, 240-241.

³Klaus Koch, *Amos: Untersucht mit den Methoden einer strukturalen Formgeschichte* (Kevelaer: Butzon & Bercker, 1976), 2:118-120.

expression **בית ישראל** "house of Israel" is used seven times. Along with other designations, it is restricted to Northern Israel.¹

Concerning the expression **עמי ישראל** "my people Israel," especially used in the third and fourth visions, Koch contends that it has the same meaning as the term "Jacob" (Amos 7:8; 8:2-7:2, 5). He suggests that, for the redactor, it signifies Israel as a whole, even if the priest at Bethel may have restricted the referent to the "house of Israel" in Amos 7:10,² that is, the Northern Kingdom.

The name "Israel" in Amos 1:1 is interpreted as including "Judah" and "Israel." The same applies to the double mention of "Israel" in Amos 4:12. In Koch's point of view, the prediction about the exile in Amos 7:11-17 would have meant the Northern Kingdom for Amos; however, a Judean redactor may have enlarged the application of Amos's predictions to all of the people of Israel, including the south.³

The related name "Jacob" is interpreted, by Koch, as a designation of the entire people of the north and of the

¹Ibid.

²Ibid.

³Ibid., 119.

south, whereas the term "Joseph" is restricted to the Northern Kingdom.¹

Andersen and Freedman² have provided an extensive discussion under the heading "Amos's Geopolitical Terminology."³ In addition to "Israel," they also include in their discussion the names of "Jacob," "Joseph," "Isaac," and "Judah." They try to find a means by which the various designations in the book of Amos could be separated and firmly fixed.⁴

Their basic hypothesis is that, in the book of Amos, "there is a code or a system and that the use of the qualifying words is meant to identify the entity labeled Israel in each case."⁵ Their research develops in two directions. The first is prompted by the question as to whether the use of additional words "sons of," "house of," "people of," "my people," "virgin," and the like, secures distinctions among the various possibilities; and the second direction is a consideration of the parallel and related names, such as "Jacob," "Joseph" and "Isaac."⁶

¹Ibid.

²Andersen and Freedman, *Amos: A New Translation with Introduction and Commentary*, 98-139.

³Ibid., 98-139.

⁴Ibid., 98.

⁵Ibid.

⁶Ibid.

The Andersen-Freedman hypothesis goes as follows:
Whenever the term Israel is used by itself, "it designates the Northern Kingdom only."¹ When qualifying expressions such as "children of," "people of," or "house of" are used in conjunction with "Israel,"

"the reference could be to historic Israel of the Exodus or the twelve-tribe league, or the united kingdom. It can also refer to an ideal entity of the future or even to the two kingdoms together, conceived of, or interpreted as a whole: the combined descendants of Jacob/Israel."²

The related terms "Joseph" and "Isaac" "are substitutes for or parallels to Israel, and stand for the Northern Kingdom only."³ For the name "Isaac" the context implies strongly that the Northern Kingdom is intended (7:9, 16).⁴ The name "Jacob," whether it stands qualified or alone, stands exclusively for historic Israel and not for the Northern Kingdom alone.⁵ "Judah" is interpreted as referring exclusively to the Southern Kingdom.

The center of the whole hypothesis presented by Andersen and Freedman is the assumption that the name

¹Ibid.

²Ibid., 99.

³Ibid.

⁴Ibid.

⁵Ibid. Andersen and Freedman acknowledge that this opinion is not the established one that is reflected in the BDB. On p. 785, "Jacob" is used as designating specifically northern Israel; the references listed are Amos 7:2, 5; Hosea 12:13 (also 10:1 and probably 12:3).

"Israel" stands for the Northern Kingdom. According to Andersen and Freedman's own evaluation, this hypothesis "is strongly supported in most cases and not contravened in the others, with the one possible but significant exception [Amos 9:7]."¹

Andersen and Freedman see the cases in which "Israel" is modified as nearly certain, but admit that "there are very few instances that run counter to the Hypothesis."² The possibility of some changes and refinement is suggested.³ The fact that the hypothesis has at least one significant exception, and that some combined expressions run counter, calls for further study and analysis.

General Contributions

A number of major issues call for attention. It is often assumed that the prophets Amos and Hosea address the Northern Kingdom. If this is the case, does the term "Israel" refer to the Northern Kingdom consistently, or does it, at times, include the Southern Kingdom of Judah in the books of Amos⁴ and Hosea?⁵

¹Ibid., 131.

²Ibid.

³Ibid., 132.

⁴The opinion that Amos addressed both kingdoms is expressed by: Mark Daniel Carroll, *Contexts for Amos: Prophetic Poetics in Latin American Perspective*, JSOT Supplement Series 132 (Sheffield, England: Sheffield Academic Press, 1992); Douglas. K. Stuart, *Hosea-Jonah*, Word Biblical Commentary, vol. 31 (Waco, TX: Word Publishing,

Besides the possible usage of wider or more limited referents for the name "Israel,"¹ with regard to the

1987), 358; Neher, *Amos: Contribution à l'Étude du Prophétisme*, 77; Gary V. Smith, *Amos: A Commentary* (Grand Rapids, MI: Zondervan, 1989), 78. W. Rudolph, *Joel-Amos-Obadia-Jona* (Gütersloh: Gerd Mohn/Gütersloher Verlaghaus, 1971), 152, considers that the book of Amos as it stands includes Judah in its message. He suggests that Amos 3:1 is an intentional addition for this very purpose; Erling Hammershaimb, *The Book of Amos: A Commentary*, trans. J. Sturdy (Oxford: Basil Blackwell, 1970), 56, 96. Others argue that the prophet's preaching is addressed exclusively to the Northern Kingdom, cf. William D. Whitt, "The Jacob Traditions in Hosea and Their Relation to Genesis," *ZAW* 103/1 (1991): 20; Paul, *Amos*, 236; J. Alberto Soggin, *The Prophet Amos: A Translation and Commentary* (London: SCM Press, 1987), 102; Samuel Amsler, "Amos," in *Osée, Joël, Amos, Abdias, Jonas*, CAT 12a (Neuchâtel: Delachaux & Niestlé, 1965), 167. R. Martin-Achard, "The End of the People of God," *Amos & Lamentations: God's People in Crisis*, International Theological Commentary (Grand Rapids, MI: Eerdmans, 1984), 7, 20, 48; James Luther Mays, *Amos: A Commentary*, Old Testament Library (London: SCM Press, 1969), 3.

⁵Whitt, 20, 21, expresses the view that Hosea, as well as Amos and proto-Isaiah, uses the designation "Israel" solely for the Northern Kingdom. Stuart, 103, 112, acknowledges the wider usage; also James Luther Mays, *Hosea: A Commentary*, Old Testament Library (Philadelphia: Westminster Press, 1969), 89. Klaus Koch, *The Prophets: The Assyrian Period*, Translated by Margaret Kohl (Philadelphia: Fortress Press, 1989), 1:87, does not directly address the issue of the designation "Israel." However, he includes Judah among the addressees of the prophet Hosea. F. I. Andersen and D. N. Freedman, *Hosea: A New Translation with Introduction and Commentary*, The Anchor Bible, vol. 24 (Garden City, NY: Doubleday & Company, 1980), 442, see in the book of Hosea three entities when the expression "house of Israel" is used in 6:10, in 5:1 and 5:9. "Ephraim" and "Israel" are two separate entities within the Northern Kingdom while Judah is understood as the third nation. They make a distinction between Israel and Ephraim in chap. 9, although they argue that the distinction is not maintained throughout the unit (p. 537).

¹Another issue is raised by commentators who employ the diachronic approach, in particular when they attribute certain passages concerning Judah to later redactors. This

Northern or Southern Kingdoms and its territorial, political, religious, and/or ethnic import, the reasons and purposes that motivate the usage of the designation "Israel," instead of another name, have to be delineated for an appropriate understanding of the historical and theological intent of a given passage.

Turning to related names, there is likewise a diversity of opinions in scholarly literature about their referents. The designation "Jacob" in the book of Amos, whether qualified or not, is understood either as referring to historic Israel,¹ to northern Israel,² to both kingdoms

procedure influences the interpretation of the designation "Israel." This is the case with Brian Peckham, *History and Prophecy: The Development of Late Judean Literary Traditions*, ABRL (New York: Doubleday, 1993, 158-183, who argues that the prophet Amos and the editor of the book of Amos have a different notion of Israel (pp. 183, 222). I deal more fully with this issue in the exegetical section of this dissertation. For the debate on Amos's composition and literary approaches, see Hasel, *Understanding the Book of Amos*, 91-99.

¹Andersen and Freedman, *Amos*, 99, suggested that in the book of Amos, "Jacob," whether qualified or not, always stands for historic Israel. Rudolph, 231, 276, attributes the term to all of Israel.

²Paul, *Amos*, 229, 284; so Wolff, *Joel and Amos*, 348; Amsler, 167; Whitt, 20; Smith, 78; A. van Selms, "The Southern Kingdom in Hosea," *Studies in the Books of Hosea and Amos: Die Ou testamentiese Werkgemeenskap in Suid Afrika 7th and 8th Congresses* (Potchefstroom: Rege-Pers Beperk, 1964-65), 108, 109. M. E. Polley, *Amos and the Davidic Empire: A Socio-Historical Approach* (New York: Oxford University Press, 1989), makes a distinction between the first five occurrences of the term "Jacob" and the one in 9:8. The latter is used in a positive sense designating those who have not rebelled against God. Ibid., 71. In tracing Amos's intercession back to the tradition of Exodus 32-34 in which Moses interceded for the people of Israel to

depending on the context,¹ or to a corporate person.²

In the book of Hosea, this designation is interpreted both as the name of the patriarch (Hos 12:3ff) and as denoting the tribal league.³ A reference to the Southern Kingdom has also been defended.⁴

avert their destruction, Polley further specifies that the usage of the patriarchal name of Jacob is not accidental, it is a reminder of God's past promises to His people. Ibid., 158, 159. J. H. Hayes, *Amos*, 221, suggests to make a distinction in some texts between larger collectives such as "Jacob" or the "house of Jacob" (Amos 3:13; 7:2, 5; 9:8), "children of Israel" (Amos 2:11; 3:1, 12; 4:5; 9:7), which would represent the population of the Northern Kingdom, and more limited entities such as "Israel" (Amos 3:12, 13, 5:9; 7:11, 16). The latter would denote the reign and the kingdom presided over by the house of Jeroboam.

¹H. J. Zobel, "יִשְׂרָאֵל/יִשְׂרָאֵל: ya'qōb/ya'qōb" *TDOT* (1986), 6: 204. He primarily emphasizes the exclusively religious connotation of the term, regardless of the entity it designates, arguing that there is no danger of its being misunderstood in a political sense.

²Commenting on the usage of "Jacob," "Isaac," and "Joseph," Mays, *Amos*, 69, postulates that Amos's usage of the patriarchal names puts Israel in a particular role: "Before him these Israelites are less the kingdom of Jeroboam II, and more a corporate person whose real identity was established in their fathers' relation to Yahweh in the early times of clan life. As Jeroboam's nation, they worship at Bethel and build houses of royal magnificence in Samaria; but as Jacob's family they have to do with the sovereign will of Yahweh." See also *ibid.*, 115.

³Wolff, *Hosea*, 185, suggests that the name "Jacob," unlike "Israel," is not used exclusively for one of the kingdoms. Commenting on Hos 10:11, David Allan Hubbard, *Hosea: An Introduction & Commentary* (Downers Grove: InterVarsity Press, 1989), 181, supports the view that "Jacob" refers to the entire nation.

⁴Andersen and Freedman, *Hosea*, 594, 595, note that a close connection between "Judah" and "Jacob" is made in Hos 12:3. The parallelism in this case is synonymous; that is, Jacob is associated with the Southern Kingdom.

The related term "Joseph" is also debated, not only about its referent, but about its origin and the reason for its usage in the book of Amos.¹ It is generally understood as a reference to the Northern Kingdom.² When associated with the word "remnant," it is understood as the Northern Kingdom or part of it,³ as Judah,⁴ or as a future religious entity.⁵

The designation "Isaac" in the book of Amos is understood to refer to the Northern Kingdom.⁶ Different

¹See the discussion and contribution of Gerhard F. Hasel, *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah*, Andrews University Monographs Studies in Religion 5, 2d ed. (Berrien Springs, MI: Andrews University Press, 1980), 199-207.

²So Paul, *Amos*, 165, 178; Andersen and Freedman, *Amos*, 99; Stuart, *Hosea-Jonah*, 347; Smith, *Amos*, 78; Finley, *Joel, Amos, Obadiah*, 229; Soggin, *The Prophet Amos*, 87, 88; Amsler, *Amos*, 167; Rudolph, *Joel-Amos-Obadja-Jona*, 194. Wolff, *Joel and Amos*, 240, 251, 277, attributes the term to the Northern Kingdom; however, he contends that Amos himself never refers to the Northern Kingdom as "Joseph"; in fact, it appears that in his commentary, all three mentions of Joseph are attributed to a later editor.

³Polley, 208, postulates that the word usually translated by "remnant" should be understood as meaning 'descendants'; in this case it would designate part of the Northern Kingdom.

⁴J. Meinhold, *Studien zur israelitischen Religionsgeschichte. Band I: Der Heilige Rest. Teil I: Elias, Amos, Hosea, Jesaja* (Bonn: Weber's Verlag, 1903), 47.

⁵Understood as an entity that will survive the eschatological Day of Yahweh, after having been sifted along ethico-religious lines. See Hasel, *The Remnant*, 393.

⁶See Paul, 237; Smith, 78; Amsler, 167; Wolff, *Joel and Amos*, 301, 302. Rudolph, *Joel, Amos, Obadja, Jona*, 237, interprets the expression "my people Israel" in Amos 7:8 as referring to the Northern Kingdom on the basis of vs. 9

scholars see in "Isaac" a designation of all Israel (north and south);¹ a designation of the temple complex of Penuel-Mahanaim;² or a designation of a group of Judeans disaffected with the Davidic-Israelite pro-Assyrian policy.³

The unique and much-debated expression "booth of David" in Amos 9⁴ is considered by a number of scholars as an interpolation,⁵ is interpreted to mean to the city of Succoth in Transjordan,⁶ the Davidic dynasty,⁷ the kingdom

which mentioned the high places of Isaac.

¹Stuart, 377, wrote: "The paralleling of ישראל 'Israel' by צִיּוֹן 'Isaac' cleverly reinforces Amos's assertion that all Israel, North and South, was Yahweh's domain and the proper territory of his true prophets. 'Israel' ambiguously referred either to all Israel or just to northern Israel. But 'the family of Isaac' had to include Judah as well."

²A. van Selms, "Isaac in Amos," *Studies on the Books of Hosea and Amos: Papers Read at the 7th and 8th Meetings of Die OT. Werkgemeenskap in Sud-Afrika* (Pretoria: Pro Regepers Beperk Potchefstroom, 1964, 1965), 157-165, came to the conclusion that "the 'high places of Isaac' are to be understood as an indication of the temple complex of Penuel-Mahanaim. In the same way we find in Amos 7:16 in the parallelism between Israel and the 'house of Isaac' a juxtaposition between the Cisjordan and Transjordan parts of the Northern Kingdom." Ibid., 164.

³Hayes, *Amos, The Eighth-Century Prophet*, 206, 226, 240.

⁴Polley, 71, notes that the suggestions for its referent have only been limited by the scholars' imaginations.

⁵See Hasel, *The Remnant*, 207-215. He presents a survey and a critique of this view.

⁶H. N. Richardson, "Skt [Amos 9:11]: 'Booth' or 'Succoth'?" *JBL* 92 (1973): 375-381, and more recently

of David,⁸ or a symbol of the realm and rule of Davidic kingdom,⁹ the temple,¹⁰ the ruined city of Jerusalem,¹¹ or as a millennial kingdom of the Messiah.¹ The diversity of opinions occurs to a lesser degree with the names "Judah"² and "Ephraim"--the latter generally understood to

Stuart, 398. This view is critiqued by Hasel, *The Remnant*, 474, and also Soggin, 147.

⁷Hayes, *Amos*, 226; Smith, 281, interprets it as a substitute to the pre-Solomonic term "house of David."

⁸Mays, *Amos*, 164, attributes vss. 11 and 12 to late redactors and interprets them as the expression of Judean hopes for the kingdom of David. In his opinion, the point of the image is a shelter. See also Koch, 70; Amsler, 245; Wolff, *Joel and Amos*, 353.

⁹Andersen and Freedman, *Amos*, 916.

¹⁰For André Neher, *Amos*, 167, the expression "סֶכֶת דָּוִיד" is deliberately chosen instead of "בֵּית דָּוִיד" or "אֶתֶל דָּוִיד" because of the connotation of humility it involves. It also metaphorically designates the temple of Jerusalem, the symbol of spiritual unity (p. 143).

¹¹Claus Westermann, *Prophetic Oracles of Salvation in the Old Testament* (Westminster: John Knox Press, 1991), 116, not only considers this oracle to be a gloss, but proposes the view that it announces in metaphorical language the future restoration of the ruined city of Jerusalem. This opinion was voiced earlier by Wolff, *Joel and Amos*, 353, who stated that "we don't know for sure what is meant by this unusual expression."

¹Thomas Finley, *Joel, Amos, Obadiah*. The Wycliffe Exegetical Commentary, ed. Kenneth Baker (Chicago, IL: Moody Press, 1990), 324, interprets it as a millennial kingdom of the Messiah with the remnant.

²The term "Judah" is often considered to be an interpolation of later editors, in particular the so-called deuteronomistic school. See Wolff, *Joel and Amos*, 117, 163, 164; Polley, 94, 95. See also van Selms, "The Southern Kingdom in Hosea," 110, who notes that Kittel proposes to alter the designation "Judah" to "Israel" wherever it is

refer to the Northern Kingdom. They are, however, used to determine the content of the designation "Israel."¹

Summary and Implications

The literature surveyed in this chapter displays a great variety of opinions as to the referent "Israel" from philological, historical, exegetical, and theological points of view. In the books of Amos and Hosea, not only are the conclusions divergent, but the methodologies adopted are at times the reasons for these divergencies.

Is there a consistent system for identifying the referents of "Israel" and related terms? Uniform systems were created by both Seesemann and Rost, but they took recourse to emendations and editorial reconstructions of the text.¹

Danell rejects the "cut and paste" method used by some of his predecessors. He disregards the theory of

found in the Masoretic text.

¹Danell, 137, proposed to study primarily the passages where "Judah" or "Ephraim" occur in association with "Israel" in the book of Hosea, since they are decisive for the content of the latter term.

¹The recourse to redaction criticism as displayed in the work of Gale A. Yee, *Composition and Tradition in the Book of Hosea: A Redaction Critical Investigation* (Atlanta: Scholars Press, 1987), leads to questionable hypotheses when it comes to delineating the referents of the designations used in the book of Hosea for example. In her opinion, the passages in the book of Hosea dealing with the exodus or the time of the desert are not genuine. Furthermore, the attribution of various passages to different editors renders such an investigation conjectural. See the critique of Yee's approach in van Rooy, 145-146.

editorial additions to the prophetic books proposed by Wellhausen. Although this position is different from that of Seesemann, Rost, and Wolff, questions have been raised whether Danell really succeeded in doing away with the hovering influence of the so-called literary criticism in his study.¹

The works of Wolff, Koch, and Høgenhaven do not provide a clue or system by which to further our understanding of the name "Israel" and related names and their combinations in the books of Amos and Hosea.

Neher has certainly made a significant contribution by drawing attention to the correlation between the qualifying terms such as "sons of," "house of," the first person possessive pronoun referring to God in the expression "my people," as well as entities called *בְּנֵי* and *בֵּית* respectively. He cautions that the projection into these levels that embrace the multiple aspects of the message of Amos are not to be thought as mechanical, for there are exceptions and overlappings. Furthermore, a comprehensive and convincing account of the delineation of the referents of the designation "Israel" and the related terms is lacking, even though a list of their occurrences is provided.²

¹Robert H. Pfeiffer, "Studies in the Name Israel in the Old Testament," *Jewish Quarterly Review* 39 (1949): 95, 96.

²Neher, *Amos: Contribution à l'étude du prophétisme*,

Block's careful study of the frequency and distributions of the name "Israel," as well as the related name "Jacob," with their combinations, raises serious questions concerning the nature and the evolution of the self-designation of the Israelites. To what degree his hypotheses are substantiated in the books of Amos and Hosea needs to be considered carefully. Moreover, what does the statistical information Block provides imply for the usage of the designations "Israel," "Jacob," and their combinations?

Also what about the other related names and their combinations? What is the purpose of the usage of these designations at the time when the books of Amos and Hosea were produced? What theological links do these designations make with the past? Also, if it is accurate (as Block argues) that the institution of kingship was followed by a shift in the usage of the designation "Israel," how is it reflected in the books of Amos and Hosea? Furthermore, is the usage of "sons of Israel" a reminder of the origin of "Israel" based on the eponym? Finally, are some or all the designations in the books of Amos and Hosea used so as to reveal the larger linkage with the hero of faith, and in connection with the God of the past? These crucial issues need to be considered by means of a closer look at the

occurrences of these designations in their respective contexts.

Andersen and Freedman, contrary to most of the previous diachronic approaches to the books of Amos and Hosea, seek to provide a system of interpretation, a "hypothesis," for the designation "Israel" and related names and their combinations. However, their hypothesis is not without problems, as they admit. They suggest further investigation, along with the possibility of changes and refinement.¹

Commentaries and other contributions sporadically specify the identity of the referent that is intended in their usage of the name "Israel" and related names, and their combinations. As a result of this sporadic treatment, a comprehensive assessment of the issue is lacking. This lack hinders the setting forth of the theological implications of their findings.

This review of literature reveals, in addition to the general issues, that there are other unanswered questions such as: Is "Israel" identical with "sons of Israel"? Is the former an abbreviation of the latter? Is the latter an elongation of the former? Do each of the designations have their own referents, and is each designation used with more than one meaning?

Furthermore, based on the statistical data provided

¹Andersen and Freedman, *Amos*, 132.

by Block, the following questions come to mind: Why is there such a preponderance of the designation "house of Israel" in the prophetic books, compared to all the other corpora of the OT? Is this designation a dynastic, eponymic, ethnic, or geographical designation? Does it have other connotations in these books? How is it related to designations?

In what contexts in each book do the designations "Israel" and related names and their combinations appear? Is there any contextual trend, or trends, in usage? What are the similarities and the differences in usage between the books of Amos and Hosea?

The heavy dependence on parallelism to interpret the designation "Israel," when it is used along with the related names in particular, "Judah" and "Ephraim," needs to be reconsidered. Recent developments on the study of parallelism have brought new understandings about the nature of the implied correspondence. It is acknowledged that there is a considerable variety in identifying what is at the heart of the correspondence.¹

Finally, what theological significance do these names

¹David L. Petersen and Kent Harold Richards, *Interpreting Hebrew Poetry* (Minneapolis, MN: Fortress Press, 1992), 35, appropriately state the complexity of the issue: "Parallelism is not something that is predictable, and no mechanical system or set of categories can confine it. Rather, we must carefully observe the individual words as well as their relationships at the level of the colon, multi-colon, and entire poem in order to comprehend the range of parallelism utilized in the Hebrew Bible."

and combinations have, if any? How do they relate to the understanding of the total message of the books of Amos and Hosea? Are these designations related to the covenant? Is one of them a "Bundesnahme" as Sachsse claims?

Moreover, what do these designations contribute to the view of the future of "Israel" on the basis of the "Israel" of the past? Ethnic continuity among the survivors? Consanguinity? General ethnic descent? Is it to be a member of a city, country, tribe, and/or a descendant from a common ancestor?

In view of these questions provoked by the review of literature, this new study intends to provide a more secure grasp of the referents aimed at, when the prophets Amos and Hosea use the designation "Israel," related names, and their combinations. This study also attempts to clarify the reason why such terminology is used to designate God's people.

CHAPTER III

THE USAGE OF THE NAME "ISRAEL" AND RELATED EXPRESSIONS IN THE BOOK OF AMOS

Preliminary Considerations

A basic ambiguity is associated with the usage of the designation "Israel," not only in the book of Amos, but throughout the OT.¹ Consequently, the identification of "Israel" has been a complex enterprise in the scholarly literature. It has resulted in contradictory interpretations, as I showed in chapter 2. Not only is there a lack of agreement in the interpretation of the respective occurrences of the designation "Israel," but also, the scholars who have proposed an overall key of interpretation of the referents of the designation have not drawn unanimity regarding their hypothesis.²

It has been acknowledged that the standard scholarly opinion (with some exceptions) has been that Amos and Hosea

¹E. Theodore Mullen, Jr., *Narrative History and Ethnic Boundaries: The Deuteronomistic Historian and the Creation of Israelite National Identity*, The Society of Biblical Literature Semeia Studies (Atlanta, GA: Scholars Press, 1993), 57.

²As shown in the review of literature.

use "Israel" to refer to the Northern Kingdom.¹ The methodological procedure that has led to this interpretation is said to be conditioned by the basic assumption that, when a portion of a book might have been of particular interest at a particular point in time, it was likely composed at that time.² This presupposition has led to the relegation to a later Judean editor of the sections in Amos that mention "Judah," a procedure that has been characterized as atomistic analysis.³

¹Whitt, 18; Høgenhaven, 21; Rost, 7-20; N. Micklem, *Prophecy and Eschatology* (London: George Allen & Unwin, 1926), 106. To justify his hypothesis, Micklem lists a series of passages where he contends that Judah is definitely excluded, namely Amos 3:9; 4:1; 5:6, 15; 6:6, 14; 9:1f. The procedure is flawed, however. Not only does it ignore the passages where Judah is or may be included, but it is not convincingly proven that all the passages he lists are exclusively dealing with the Northern Kingdom. Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (London: Epworth Press, 1983), 115-117, voices the opinion of a number of scholars according to whom Amos does not condemn Judah. In his view, the two passages that explicitly condemn Judah are doubtful and may well be interpolations. As is shown in this work, it is arbitrary to put the entity "Judah" out of the scope of Amos's indictments, for there is no compelling ground to do so. Furthermore, the theology of the book as a whole would suffer incompleteness were we to adopt such a hypothesis.

²Stuart, *Hosea-Jonah*, 294.

³See the critique of such a procedure provided by Stuart, *Hosea-Jonah*, 294. One recent display of such a procedure leading to extensive cut-and-paste is found in the work of Peckham, *History and Prophecy*, 158-183. He contends that there are two perspectives in the book of Amos: that of Amos himself whose cycles of poems revolve around the single issue of the survival of Israel (the Northern Kingdom), and that of an editor who has a different notion of Israel and a different understanding of prophecy and history. For this latter, "Israel included Israel and Judah and was not a family with a common destiny" (p. 183).

The objective of this chapter is to investigate the occurrences of the name "Israel" and related names such as "Jacob," "Judah," "Joseph," "Isaac," and "David," and their combinations, as they appear in the MT of the book of Amos, in order to specify the referents these entities designate. As I attempt to investigate the frequency and distribution of these designations and their combinations, it is possible that a pattern will become apparent, as in the case of the distribution of the divine names and titles.¹

It is assumed that the study of the relevant texts of Amos provided proper information for the identity of the designations and their combinations. Whenever relevant, I had to decide not only whether or not Judah is included in the designation "Israel,"² but also whether the emphasis of the respective usage reflects gentilic, eponymic, socio-political, geographical, military, ethnic, cultural, religious, or cultic dimensions of the name "Israel" and related names and expressions which were studied.

We will first consider the occurrences of the respective designations as they appear in the book itself, then I assess the overall picture of Amos's usage of

¹Stephen Dempster, "The Lord Is His Name: A Study of the Distribution of the Names and Titles of God in the Book of Amos," *RB* 92/2 (1991): 170-189, has demonstrated that the divine names and titles are carefully arranged and have a bearing on the structure of the book itself along with other features (p. 186).

²This was the stated purpose of Danell's study on the designation "Israel" in the book of Amos. See Danell, 110.

"Israel" and related names and their combinations. The frequency and distribution of "Israel" and related names and their combinations in the book of Amos are as follows:

"Israel" occurs in 1:1; 4:12 (twice); 7:11, 16, 17; and 9:7. The combination "sons of Israel" occurs in 2:11; 3:1, 12; 4:5; 9:7; "house of Israel," in 5:1, 3, 4, 25; 6:1, 14; 7:10; 9:9; "My people Israel," in 7:8, 15; 8:2; (9:10); 9:14; "king of Israel," in 1:1; 7:10; "sins of Israel," in 2:6 and 3:14; "virgin Israel," in 5:2; and "sanctuaries of Israel," in 7:9.

Related names and their combinations occur as follows: the name "Jacob" is used six times: **יעקב** is used alone in 7:2, 5; qualified as **בית יעקב** in 3:13 and 9:8; and as **נאמן יעקב** in 6:8 and 8:7. The name "Judah" is used four times. It is used alone in 2:5 and in the following expressions: **מלך יהודה** in 1:1; **משעי יהודה** in 2:4; and **ארץ יהודה** in 7:12. The name "Joseph" is used three times in the following expressions: **בית יוסף** in 5:6; **שארית יוסף** in 5:15; and **שבר יוסף** in 6:6. The name "Isaac" is used two times. It is used in the following expressions: **במות ישחק** and **בית ישחק** in 7:16. The name "David" as a group designation appears only once in the expression **סֶכֶת דָּוִד** "the booth of David" in 9:11.

From a literary point of view it has been

demonstrated that, despite some questions and uncertainty that remain and invite further investigation, the major units of the book of Amos are interrelated with one another.¹

The Name "Israel"

Let us now consider the respective occurrences in their contextual settings.

"Israel" in Amos 1:1

Translation and Textual Considerations

The MT reads as follows:

¹David A. Dorsey, "Literary Architecture and Aural Structuring Techniques in Amos," *Bib* 73/3 (1992): 305-330; Andersen and Freedman, *Amos*, 5, 144; James Limburg, "Sevenfold Structures in the Book of Amos," *JBL* 106 (1987): 217-222. Even though I do not share the working hypothesis from a redaction criticism perspective adopted by James Nogalski, *Literary Precursors to the Book of the Twelve*, BZAW 217 (Berlin: Walter de Gruyter, 1993), 78-82, who builds on the works of Erich Bossard, "Beobachtungen zum Zwölfprophetenbuch," *BN* 40 (1987): 30-62, and that of Reinhold Gregor Kratz (an unpublished presentation at the University of Zurich), whom he cites in his work, it is worth noting that from a literary point of view the unity of most of the book of Amos is acknowledged. Nogalski concludes that "the observations of Kratz and Bosshard, combined with other works on the Deuteronomistic redaction of Amos, become important for this study, because they allow the assumption that by the middle of the exilic period the book of Amos existed in a form which extended from Amos 1:1-9:6" (p. 82). See also Hasel, *Understanding the Book of Amos*, 91-99, who points out that "the issue before us is the perpetual problem of our time, namely, whether the diachronic approach of the past or the synchronic approach used more widely at present has priority" (pp. 98-99). As stated earlier, in this dissertation I take the Masoretic text as it stands, postulating its unity after the above-mentioned scholars. I further justify this position at the conclusion of this investigation.

דברי עמוס אשר-היה בנזקרים מחקוץ אשר חזה על-ישראל
 בימי עזיה מלך-יהודה ובימי ירבעם בן-יואש מלך-ישראל
 שנתיים לפני הרעש:

I have translated as follows:

The words of Amos, who was among the shepherders from Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.

This translation, as is the case in the whole dissertation, has followed the MT as closely as possible. The textual variants found in this case in the major Greek versions such as Aquila, Symmachus, and Theodotion have the reading "Jerusalem" instead of Israel in the first occurrence of this designation.¹ This variant has been understood to be a scribal error based on a misreading of the abbreviation.²

Text Unit and Genre Considerations

Amos 1:1 can be isolated for the analysis of the two occurrences of the designation "Israel." In the first instance "Israel" stands alone, but in the second occurrence it is used in a compound expression "king of Israel" that is investigated below.

¹Joseph Ziegler, ed., *Septuaginta: Vetus Testamentum Graecum, Duodecim Prophetiae*. Auctoritate Academiae Scientiarum Gottingensis editum (Göttingen: Vandenhoeck & Ruprecht, 1943/1984), 181.

²W. R. Harper, *A Critical and Exegetical Commentary on Amos and Hosea* (Edinburg: T. & T. Clark, 1905), 2; V. Maag, *Text, Wortschatz und Begriffswelt des Buches Amos* (Leiden: E. J. Brill, 1951), 1; Wolff, *Joel and Amos*, 116; Soggin, *The Prophet Amos*, 25.

Stylistically, it is written in prose (unlike Amos 1:2) and its content is thematically different from that of the second verse.¹ It is, therefore, generally agreed that this verse constitutes the superscription.

In their interpretation of the superscription, commentators have generally focused on the question of authenticity and on the difficulty of the syntax. It is suggested that the superscription has undergone several stages of development.²

¹For the most extensive study currently available of the second verse of Amos, see Meir Weiss, *The Bible from Within: The Method of Total Interpretation* (Jerusalem: Magnes Press, The Hebrew University, 1984), 194-221. Stuart, *Hosea-Jonah*, 300, after specifying that Amos 1:2 is sometimes linked to 1:1, sometimes to 1:3-2:16, and sometimes treated as an independent pericope, concludes that there is nothing about the grammatical structure of the verse that decides which option is best; hence the question of relationship should be decided on the ground of form and content. In his opinion the two-couplet poem of Amos 1:2 is a thematic prelude that is best considered as an independent unit. The following commentators also divide the first two verses into an introduction and a general theme, or motto: Smith, *Amos: A Commentary*, 19; Soggin, *The Prophet Amos*, 26; Koch, *Amos: Untersucht mit den Methoden einer strukturalen Formgeschichte*, 2:111; Samuel Amsler, "Amos," 163; Harper, 1-12. A different opinion would like to connect the first two verses. That is the case of Neher, *Amos: Contribution à l'étude du prophétisme*, 10, who supports the relationship of the first two verses by the fact that the massora places a *psiq* after the verb *וַיִּשְׁמַע* and raises the tone by the modulation of the *šalšelet magnum*. A consideration of the genre of this verse, however, and its content allows that it be analyzed as a separate unit.

²Gene Tucker, "Prophetic Superscriptions and the Growth of a Canon," in *Canon and Authority: Essays in Old Testament Religion and Theology*, ed. George W. Coats and Burke O. Long (Philadelphia: Fortress Press, 1977), 56-70. Soggin, *The Prophet Amos*, 26; Mays, 18; and Stanley N. Rosenbaum, *Amos of Israel: A New Interpretation* (Macon, GA:

Consequently, several suggestions have been advanced concerning the form of the original superscription.¹ This hypothesis has led to the suggestion that the whole superscription, or at least part of it, is an addition by a late Judean redactor in an attempt to update the message of the prophet Amos to a Judean audience. This suggestion is without conclusive evidence.²

The coherence of the heading in the book of Amos has been argued by David Noel Freedman, who advocated the view

Mercer University Press, 1990), 75, suggest that the prophet could have added Amos 1:1 himself, although it is unlikely. Among scholars who see several modifications or additions are: Martin-Achard, 11; Joseph Blenkinsopp, *A History of Prophecy in Israel: From the Settlement in the Land to the Hellenistic Period* (Philadelphia: Westminster Press, 1983), 88-89. Wolff, *Joel and Amos*, 107, 116-118, suggests the possibility of a corresponding growth of layers of redaction between the superscription and the book as a whole, cf. Hans F. Fuchs, "Amos 1,1: Erwägungen zur Tradition und Redaktion des Amosbuches," *Bausteine Biblischer Theologie: Festgabe für G. Johannes Botterweck zum 60. Geburtstag dargebracht von seinen Schülern*, ed. Heinz-Josef Fabry (Bonn: Hanstein, 1977), 271-289. Likewise the dating elements of the superscription are attributed to the Deuteronomistic redaction of the prophetic writings. See Nogalski, *Literary Precursors to the Book of the Twelve*, 76-77.

¹A survey of different views on the form of the original superscription is presented by Nogalski, *Literary Precursors to the Book of the Twelve*, 77-78. See also Tucker, "Prophetic Superscriptions and the Growth of a Canon," 56.

²Hayes, *Amos, His Time and His Preaching: The Eighth Century Prophet*, 41; Soggin, *The Prophet Amos*, 26, 27; Robert B. Coote, *Amos among the Prophets: Composition and Theology* (Philadelphia: Fortress Press, 1981), 5; W. H. Schmidt, "Die deuteronomistische Redaktion des Amosbuches," *ZAW* 77 (1965): 168. Harper, 2, argues that it is improbable that so early an author would have prepared such an elaborate superscription. Because of this assumption, he attributes it to the postexilic period.

that the headings of all the eighth-century prophetic books, namely Amos, Hosea, Isaiah, and Micah, have a common editorship, probably dating to right after the deliverance of Jerusalem from the Assyrian threat of invasion in 701 B.C.¹ In the case of the book of Amos, however, Freedman suggests that it may have known an earlier stage of publication as an authentication of his prophecies, especially after the earthquake mentioned in the heading occurred, with perhaps a later modicum of updating during the reign of Hezekiah.²

Nevertheless, even when a decision has been made regarding the authenticity of the verse, the question of the referent of the name "Israel"³ is not thereby solved.

Semantic and Other Exegetical Considerations

The difficulty of the syntax of the first verse of the book has been used to question Amos's authorship. The first of the two relative clauses has been understood to stem from a later addition because of the so-called awkward syntax and uneasy flow that it creates in the

¹David Noel Freedman, "Headings in the Books of the Eighth-Century Prophets," *AUSS* 25/1 (1987): 9-26.

²*Ibid.*, 25.

³The Septuagint reading of "Jerusalem" instead of "Israel" has been understood to be a scribal error based on a misreading of the abbreviation. See Harper, 2; Maag, 1; Wolff, *Joel and Amos*, 116; Soggin, *The Prophet Amos*, 25.

superscription.¹ This view is not compelling, however, for the so-called syntactic irregularities and comparisons with later prophetic superscriptions (called upon to deny its authenticity) may be an argument for Amos's authorship.²

The designation "Israel" occurs in the second relative clause, which modifies the opening expression "the words of Amos." Accordingly, if a clue is given relative to the content of this expression, it is decisive for the understanding of the referent of this entity ("Israel"). However, this is not the procedure generally adopted by the majority of commentators who postulate that the first occurrence of the designation "Israel" in the introduction refers to the Northern Kingdom.³ The second mention of the designation "Israel," which is taken to refer to the Northern Kingdom because of the reference to Jeroboam son of

¹Harper, 1-2; Wolff, *Joel and Amos*, 117.

²Smith, *Amos: A Commentary*, 20, argues "these peculiarities suggest that the introduction must have been written before any standard style was established. A later redaction of the verse would have smoothed out the rough syntax and reconstructed the introduction on the basis of a more traditional pattern."

³Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 400; Arvid S. Kapelrud, *Central Ideas in Amos* (Oslo: Oslo University Press, 1961), 8; Harper, 4, specifies that the words of Amos were intended for the north, not the south. However, referring to 1 Kgs 11: 29-39 and 2 Kgs 17:18, he suggests that Judah was a fragment of that kingdom.

Joash, king of Israel, is called upon to substantiate such an interpretation.¹

Some commentators, although they favor this interpretation, are cautious not to exclude the possibility that the referent of the first occurrence of the designation "Israel" is all of Israel including Judah.²

Andersen and Freedman write:

The idea that Amos was a prophet mainly or even exclusively to the Northern Kingdom has had a profound influence on Amos studies. It has placed the book in a completely different focus from the binational and international perspective that it exhibits in so many places. It has led to the suppression of the references to Jerusalem and Judah in the book as later editions, a

¹In the book of Amos, when the designation "Israel" is preceded by the word king, as is the case in Amos 1:1 and 7:10, the reference is to the territory under the administration of the king. In this case "Israel" is a territorial and political designation restricted to the Northern Kingdom. The expression "sanctuaries of Israel" in Amos 7:9 is generally understood to refer to the sanctuaries located in the Northern Kingdom; the parallelism with the expression "high places of Isaac" and the mention of the "house of Jeroboam" would indicate that this is the case; this is plausible even if Wolff, *Joel and Amos*, 301, is correct to interpret the mention of the "high places of Isaac" in reference to the southern cultic center at Beersheba mentioned twice in the book (see Amos 5:5; 8:14). Whether, therefore, the expression "high places of Isaac" is understood to refer to the sanctuaries of the Northern Kingdom or those of the Southern Kingdom, the reference of the "sanctuaries of Israel" in Amos 9:9 would not be substantially different. Soggin, *The Prophet Amos*, 116, notes that "the parallelism between Isaac and Israel appears only here in the Old Testament and in v. 16 and has not yet been explained satisfactorily; moreover it appears all the stranger because Isaac belongs to the south and lived in the vicinity of the sanctuary of Beersheba." A more detailed study on the designation "Isaac" is provided later in this dissertation.

²Hammershaimb, 18; Andersen and Freedman, *Amos*, 191.

circular argumentation that betrays the weakness of the hypothesis.¹

They postulate that even if the name "Israel" (as the subject matter of Amos's visions) directs major attention to the Northern Kingdom, Judah is not excluded. Furthermore, they add that, in the end, the content of the book must determine the meaning of the title, not vice versa.²

This view has merit if the superscription is taken to stand for the whole book. The intent of "Israel" is explicated by the consideration of the book as a whole.³ Therefore, it is ultimately after examining the occurrences of the designation "Israel" in all its usages that one may be able to identify more precisely the exact intent of the first usage of "Israel" in the superscription. If the superscription expresses the main concern of the prophecy, namely "Israel," and that Amos repeatedly uses this designation throughout the book with various connotations, then it is plausible that these various entities are included in this first designation of "Israel."

¹Andersen and Freedman, 191.

²Ibid. Koch, *Amos: Untersucht mit den Methoden einer strukturalen Formgeschichte*, 118-120, unequivocally interprets the designation "Israel" in Amos 1:1 to refer to both kingdoms "Israel" and "Judah."

³Finley, 126, insightfully notes that "the initial verse of the book does not stand alone as a complete sentence; the rest of the book finishes its thought. That is, the heading, 'words of Amos,' lacking any main verb or predicate of its own, applies to the written work in front of the reader."

Furthermore, the specification of the two kingdoms of Israel and Judah in the superscription may have an intent beyond chronological purposes. They may indicate that the two entities that compose "Israel" as a whole are the people of the Northern and the Southern Kingdoms.

"Israel" in Amos 2:6

Translation and Textual Considerations

The MT reads as follows:

כֹּה אָמַר יְהוָה עַל-שְׁלֹשָׁה פְּשָׁעֵי יִשְׂרָאֵל וְעַל-אַרְבָּעָה לֹא אָשִׁיבֵנּוּ
עַל-מִכְרָם בְּכֶסֶף צְדִיק וְאֶבְיוֹן בְּעָבוּר וְעַלֵּים:

I have translated as follows:

Thus says Yahweh: For three transgressions of Israel and for four I will not revoke its punishment.¹
Because they sell² the righteous for money
and the needy for a pair of sandals.

Text Unit and Genre Considerations

This verse, written in poetry, belongs to a literary

¹The word "punishment" is supplied. It is, however, most likely the intended meaning of the suffix pronoun "it." Its absence in the MT may be intended to heighten the tension of the anticipation of the calamity to fall. So Rudolph, 130. As such "it" is anticipatory. See the discussion in Paul, *Amos: A Commentary on the Book of Amos*, 46-47.

²The translation of this causal clause is in accordance with the grammatical rule of expressing the equivalent of a causal clause by means of a preposition with a construct infinitive. See E. Kautzsch, ed., *Gesenius Hebrew Grammar* (Oxford: Clarendon Press, 1988), 492; Ronald J. Williams, *Hebrew Syntax: An Outline*, 2d ed. (Toronto: University of Toronto Press, 1988), 89.

unit that extends from 1:3-2:16 in a setting commonly called "oracles against the nations."¹ The various entities indicted are usually called nations. A closer look reveals that the first three (namely, Damascus, Gaza, and Tyre) are more accurately cities (even though they may have been used as synecdoche), while the following three (Edom, Ammon, and Moab) can be considered kingdoms. This brings the question of the nature of the last two entities, namely Judah and Israel. Are they kingdoms or cities/city-states like the previous entities? Or are all the entities mentioned simply referred to as peoplegroups?

Semantic and Other Exegetical Considerations

The occurrence of the name "Israel" in the "oracles against the nations" has not created a problem for its intent. In the immediate context, the surrounding peoples are under divine judgment; Israel comes last in the list following the judgment against Judah, the Southern Kingdom.

In the so-called "oracles against the nations," one can sense that the treatment of both "Judah," the Southern Kingdom, and "Israel," the Northern Kingdom, is different

¹An extensive study on the unity and authenticity of this section and a defense of its internal literary order is provided by Paul, *Amos*, 7-30, who observes that "each link in this chain of oracles can be shown to be tied to one another by an indissoluble bond characterized by the well-known literary mnemonic device of the concatenation of similar catchwords, phrases, or ideas shared by only two contiguous units" (p. 13).

from that of the other socio-political entities. This is true even from a literary point of view, for the oracles against both Israel and Judah "are not linked to the previous six by means of a concatenous chain of catchwords."¹

Besides the framing expressions "Thus says the Lord" at the beginning of each oracle and the concluding formula "says the Lord" found at the end of the oracles against Damascus, Gaza, Ammon, and Moab (which focus on the authority of the divine oracles),² and the inevitability and certainty of His judgment, the oracles against "Judah" and "Israel" indicate that there is a special encounter between these two entities and Yahweh. They are the only ones where the following expressions appear: the "law of the Lord," "His statutes," and to "profane my holy name," all of which indicate a special relationship between God and these two entities. No wonder that the following "plaidoyer" in Amos 2:9-16 concerns the common history of both entities.

The extent of the oracles against "Israel," the Northern Kingdom, the longest of all the indictments in these first two chapters (which contains "the most detailed

¹Andrew E. Steinmann, "The Order of Amos's Oracles against the Nations: 1:3-2:16," *JBL* 111/4 (1992): 683-689, further states that "this feature highlights their unique status before Yahweh" (p. 687). See also Shalom M. Paul, "Amos 1:3-2:3: A Concatenous Literary Pattern," *JBL* 90 (1971): 397-403.

²The oracle against Israel has the equivalent concluding formula הַיְיָ-אֱלֹהֵינוּ.

list of charges and accusations"¹) reveals that this entity is the primary focus of God's judgment, but this is not to say that the judgment of "Judah" or even of the other "peoples" are not important or crucial to the understanding of the whole of Amos's theology.

The charges against "Israel" in this setting are directed against illegitimate social practices that are detrimental to the righteous, the needy, the helpless, and the humble. There are also charges of a religious nature caused by the defiance of God's law and covenant such as profanation of His holy name and the antagonistic attitude towards His prophets and Nazirites.² Moreover, the proclamation of coming disaster touches both the social and the military sphere, in the immediate context of the oracle against "Israel."³

Furthermore, Israel's rebellions enumerated in Amos 2:12, in contrast to all that God had done for them,⁴ are crimes against divine grace.⁵ They are a negation of the

¹Paul, *Amos*, 76. If there is an agreement on this point, there is no consensus as to the exact number of charges enumerated by the prophet. See the discussion in Paul, *ibid.*, who also proposes a list of seven crimes (p. 77).

²Amos 2:6-12.

³Amos 2:13-16.

⁴See Amos 2:9-11.

⁵J. Andrew Dearman, *Religion and Culture in Ancient Israel* (Peabody, MS: Hendrickson Publishers, 1990), 162.

prerogatives and responsibilities given them in their election. The designation "Israel" refers to a socio-political as well as religious entity, accused of having profaned God's holy name, a phrase that definitely has religious and even covenantal connotations.¹

¹So Stuart, *Hosea-Jonah*, 317. W. J. Dumbrell, *Covenant and Creation: A Theology of the Old Testament Covenants* (Grand Rapids, MI: Baker Book House, 1993), 168, observes that "the covenant as a concept was so axiomatic as to be the base from which Amos and all prophetic preaching proceeded." Referring among other texts in the book of Amos to Amos 2:6-8, Saul M. Olyan, "The Oaths of Amos 8:14," in *Priesthood and Cult in Ancient Israel*, ed. Gary A. Anderson and Saul M. Olyan, JSOT Supplement Series 125 (Sheffield, England: JSOT Press, 1991), 144, contends that "the message of Amos focuses on covenant behavior and its abuses; 2.6-8; 3.9-10; 4.1; 5.7, 10-15; 6.4-7, 12; 8.4-9." An insightful study to justify the covenant background of the eighth-century prophets is provided by Frank H. Seilhamer, "The Role of the Covenant in the Mission and Message of Amos," in *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, ed. Howard N. Bream, Ralph D. Heim, and Carey A. Moore (Philadelphia: Temple University Press, 1974), 435-451. He notes that "recent studies have emphasized that the prophetic books of even the eighth-century prophets are laced with covenant references and technical covenant terminology, even though the word *bryt* appears only infrequently in their texts." He concludes that "while the prophetic genius may have had much to do with the sharpening of the religious consciousness of Israel's covenantal responsibilities, it seems probable now that even the earliest of the canonical prophets presupposed and built on a covenant concept already known and acknowledged as normative by the people to whom they were sent" (p. 436). A different point of view is held by Ernst Kutsch, *Verheissung und Gesetz* (Berlin/New York: W. de Gruyter, 1973); Hayes, *Amos*, 38. For a recent review of the recent trends in the study of election and covenant, see Ralph L. Smith, *Old Testament Theology: Its Theology, Method, and Message* (Nashville, TN: Broadman & Holman Publishers, 1993), 122-163.

"Israel" in Amos 3:14**Translations and Textual Considerations**

The MT reads as follows:

כי ביום פקדי פשעי־ישראל עלי
 ופקדתי על מזבחות בית־אל
 ונגדעו קרנות המזבח ונפלו לארץ:

I translate as follows:

For on the day I punish the transgressions of Israel I
 will also punish the altars of Bethel;
 the horns of the altars will be cut off,
 and they will fall to the ground.

Text Unit and Genre Considerations

The first task the reader faces, in order to understand the referent of the designation "Israel" in this verse, is to delimit the section to which vs 14 belongs. This procedure becomes all the more important if one follows the suggestion of Wellhausen, according to which Amos 3:1-2 is the very heart of this prophetic message.¹ This issue leads then to the question: What is the relation between "sons of Israel" of Amos 3:1 that is the entire family brought up from Egypt, and "Israel" in vs. 14?

Grammatically, the change from the interrogative throughout Amos 3:3-8 to the imperative in vs. 9 signals a

¹Wolff, *Joel and Amos*, 178, shares the view expressed earlier by Wellhausen, commenting on Amos 3:1-2, that "whatever else he [Amos] says is a commentary on these words." J. Wellhausen, *Die Kleinen Propheten übersetzt und erklärt* (Berlin: Reiner, 1898; 4th ed. Berlin: W. de Gruyter, 1963), 75.

new subsection.¹ The call to the witnesses, in a covenantal lawsuit form in Amos 3:9,² and the change of scene within this setting are further evidences of a shift into a new subsection.³

However, to speak of a subsection implies necessarily a wider context in which the various units are related to one another, as is the case in Amos 3:1-15.⁴

¹Carroll, 191, 192, considers Amos 3:9-4:3 a subsection in itself with Amos 3:1-8 as an introduction not only to Amos 3:9-4,3 but to chap. 3-6 as well; Andersen and Freedman, *Amos*, 402, propose Amos 3:9-15 as a fairly coherent unit, which is a subsection of what they term the book of doom which extends from 1:2-4:13, distinguished from the book of woes (Amos 5:1-6:14), the book of visions (Amos 7:1-9:6), and the epilogue (9:7-15).

²Marjorie O'Rourke Boyle, "The Covenant Lawsuit of the Prophet Amos: 3:1-4:13," *VT* 21 (1971): 338-362, argues that Amos 3:1-4:13 conforms to a *rib* or covenant lawsuit pattern which proclaims God's litigation against "Israel" for breach of the covenant. Following Huffmon, Wright, and Harvey, she suggests the following *rib*-pattern: (1) Amos 3:1-4:3, A call to witnesses to hear and testify; (2) Amos 4:4-5, introductory statement of the case; (3) Amos 4:6-11, recital of the plaintiff's benevolent acts and indictment; (4) Amos 4:12, sentence and warning; (5) Amos 4:13, recognition.

³The tone of Amos 3:1-8 is more general, whereas from vs. 9 on there is a focus on the mountains of Samaria with the tumults and oppressions in her midst, on the sons of Israel dwelling in Samaria (vs. 12), who will face military invasion and destruction, and on the oppressive women of Samaria in Amos 4:1-3. Roy F. Melugin, "The Formation of Amos: An Analysis of Exegetical Method," *SBL 1978 Seminar Papers*, ed. P. J. Achtemeier (Missoula, MT: Scholars Press, 1978), 378, has separated five units in Amos 3:1-15, namely Amos 3:1,2, 3-8, 9-11, 13-15.

⁴Yehoshua Gitay, "A Study of Amos's Art of Speech: A Rhetorical Analysis of Amos 3:1-15," *CBQ* 42 (1980): 309.

Semantic and Other Exegetical Considerations

The majority of scholars understand the designation "Israel" in this verse to refer to the Northern Kingdom.¹ There is, however, a disagreement on the means to arrive at this interpretation. On the one hand, it is assumed that because of the parallelism of "the house of Jacob," supposedly the Northern Kingdom, and "Israel" in vs. 14, the reference is to the Northern Kingdom.² On the other hand, Andersen and Freedman base their identification of the designation "Israel" on the following vs. 15. They argue on the basis of grammatical and syntactic considerations that the audience addressed in vs. 13 is to be distinguished from "Israel" in vs. 14. Israel is described in the third person in vs. 14, whereas the audience of vs. 13 is addressed in the second person.³

A different opinion has been expressed regarding the designation "Israel" in this section by André Neher who, commenting on Amos 3:9-15, argues that this subunit evokes the theme of the covenant and shows with clarity that the

¹Andersen and Freedman, *Amos*, 103; Soggin, *The Prophet Amos*, 67.

²Smith, *Amos*, 124.

³Andersen and Freedman, *Amos*, 103. They suggest that the translation of the particle כִּי before יִשְׂרָאֵל as adversative would have meant that the Northern Kingdom that is under prophetic attack is designated as "house of Jacob," but if the particle is translated in a neutral way, that is, as "about" or "in," then the larger group is referred to.

prophecy of Amos concerns both Judah and Israel. He finds support for this hypothesis by stating that the ambiguity of Amos 3:15 concerning the expressions בֵּית־חֹרֶף (winter house), and בֵּית־הָקִיץ (summer house) are designations for the kingdoms of Israel and Judah.¹ He further argues that even the following expressions בְּתֵי הָעֵץ (the houses of ivory) and בָּתִּים רַבִּים (the great houses) of the same verse designate the foreign nations, those which Amos mentioned in the first chapters.²

The identification of the referent of the designation "Israel" is more complex, however, if one has to take the unity of the whole section Amos 3:1-4:13 into consideration.

Carroll observes that

the literary fact of intertwining and constant juxtaposition throughout Amos of the sacred and the structural underscores that the book is describing a social construction of reality, a set of institutions, a religio-political world within the textual world that is a fundamental object of Yahweh's punishment.³

In this section those who are judged are successively addressed as the "sons of Israel" (3:1), those who hoard up violence and devastation in their citadels, that is, the

¹Neher, *Amos: Contribution à l'étude du prophétisme*, 78. Likewise he interprets the expressions נְאֻחַי הָרָעִים and רֹאשׁ הַכְּרִמָּה of Amos 1:2 as metaphors of the kingdom of Judah and the kingdom of Israel.

²Ibid.

³Carroll, 200.

"sons of Israel" dwelling in Samaria (3:12),¹ "the house of Jacob" (3:13). The designation "Israel" occurs without a modifier in the verse under consideration in this section of the analysis. The calamity is predicted to come upon the city (3:6), the land under attack (3:11a), the citadels (3:11), "the sons of Israel" (compared to the insignificant remains that a shepherd rescued as a proof for total loss),² the cultic system (that is, the temple), its altars, the horns of the altar, the homes of the rich or of those who govern (3:15), the leaders' wives threatened with deportation (4:1-3), and finally "Israel" (in 4:12), called to encounter the paroxysm of punishment that will climax the series announced in Amos 4:6-11.

The explicit mention of "Samaria" and "the sons of Israel" dwelling in Samaria (which are clearly the focus of Amos 3:9-12), and the destruction of the "altars of Bethel" (symbolizing the end of the sanctuary immunity and expiation

¹The participle יָשָׁב has been interpreted as designating the ruling class of Samaria. Cf. Carroll, 198. From a strict linguistic point of view, this is a possibility. See M. Görg "יָשָׁב yašab," *TDOT* (1990), 6:420-438, pointing out that this term is attested with the meaning "ascend the throne"/"reign" (pp. 430-431). Hayes, *Amos the Eighth-Century Prophet*, 131, translates the participial form יָשָׁב in Amos 3:12 by "those ruling." Frank M. Cross and David Noel Freedman, "The Song of Myriam," *JNES* 15 (1955): 248, suggest that "in Amos 1, 5, 8 this sense of the reading of yošeb is required by the parallel expressions as generally recognized." See also Wilfred G. E. Watson, "David Ousts the City Ruler of Jebus," *VT* (1970): 501-502.

²See the analysis of Hasel, *The Remnant*, 179-181.

for the people),¹ support the hypothesis according to which the designation "Israel" in Amos 3:14 refers to the Northern Kingdom.²

The identification of the referent indicated in Amos 3:14, however, is just one aspect of the issue investigated here. The observation of the content of the context reveals that the designation "Israel" is, in this verse, determined by an apostasy expressed by a false worship and oppression, as in Amos 2:6-8. In Amos 3:10 we are informed that they do not know how to do what is right.³ It is therefore in reference to an apostate entity that the designation "Israel" is used in Amos 3:14. Moreover, Mays is correct to point out that the usage of the patriarchal name "Jacob" in the previous verse to designate the entity under judgment signals that

Israel is less the kingdom of Jeroboam II, and more a corporate person whose real identity was established in their father's relation to Yahweh in the early times of clan life. As Jeroboam's nation they worship at Bethel and build houses of royal magnificence in Samaria; but as

¹Paul, *Amos*, 124.

²This view is shared by Carroll, 198, who, in this case, urges that "it is better to let the context determine meaning: Israel, in particular her rulers, is in view, not Judah (note the mention of Samaria in 3.9, 12 and 4.1, and of Bethel in 3.14)."

³Neher, *Amos: Contribution à l'étude du prophétisme*, 77, evokes Targum Jonathan, which translates the term *יִשְׂרָאֵל* by *תּוֹרָה* (torah) to suggest that it refers to the covenant. See also Stuart, *Hosea-Jonah*, 330.

Jacob's family they have to do with the sovereign will of Yahweh.¹

There is nothing unnatural in the fact that a segment of God's people, in this case those living in the Northern Kingdom, is called "house of Jacob." This designation, however, has a particular connotation and serves a special purpose in the book of Amos.²

"Israel" in Amos 4:12

Translation and Textual Considerations

The MT reads as follows:

לִבְנוֹ כֹּה אֶעֱשֶׂה-לָךְ יִשְׂרָאֵל
עֲקֹב כִּי-זֹאת אֶעֱשֶׂה-לָּךְ
הִכּוֹן לִקְרַאת-אֱלֹהֶיךָ יִשְׂרָאֵל:

I translate as follows:

Therefore, thus I will do to you, O Israel;
because I will do this to you,
prepare to meet your God, O Israel.

Text Unit and Genre Considerations

It is noted that few verses in Amos have caused more speculation or diversity of opinions than this climactic ending to Israel's unwillingness to return to God.³ To the list of difficulties noticed, namely, the understanding of

¹Mays, *Amos: A Commentary*, 69.

²More on the usage of the designation "Jacob" is provided later in this investigation.

³Smith, *Amos*, 146; Paul, *Amos*, 150, concurs in acknowledging that this verse abounds in difficulties, both textual and contextual.

the text itself; the meaning of "thus" and "this"; the background of the clause "prepare to meet your God"; and the positive or negative meaning of "prepare to meet your God"¹ I include the issue of the referent of the designation "Israel," which has not drawn a consensus among scholars.

In Amos 4:12, the designation "Israel" is used twice without qualification. The conjunction "therefore" is used at the beginning of the verse both as a link to the preceding statement and also to introduce the climax of a catalogue of seven calamities which have befallen "Israel."

In the beginning of the chapter, the invective of the prophet is addressed against the "cows of Bashan on the hill of Samaria," a metaphor of the women of Samaria.² In vss. 4-6, the text moves from a social setting to a cultic one.³ The adversative *waw* at the beginning of vs. 6 is a particle connecting with what precedes. However, the extent of the unit *a quo* has to be determined to specify the referent of the designation "Israel" in vs. 12.

At the beginning of vs. 6, God Himself speaks and

¹Smith, *Amos*, 146. G. W. Ramsey, "Amos 4:12: A New Perspective," *JBL* 89 (1970): 190, for example, translates "prepare to call your gods." This is unwarranted, especially in regard to the emendation of the text it requires to get such a rendering.

²Paul, *Amos*, 129.

³The language is without equivocation; the northern cult places, Bethel, Gilgal, the sacrifices, the tithes, the thank-offering, and the freewill offering are all clear indications that the prophet is addressing another issue than that in vss. 1-3.

announces the series of seven calamities, which culminates in the judgment announcement of vs. 12.¹ It is to be noted that the declaration of the punishment reserved against the leading women of Samaria is already explicit in Amos 4:2b-3. The recapitulation of the series of calamities in vss. 6-11 concerns more directly the issue of sacrilegious worship dealt with in vss. 4 and 5, namely the wrong places of worship, the wrong sacrifices and offerings, and the wrong motivation.²

However, the climax of the judgment located in the future may transcend the immediate context and is God's ultimate response to the abuses and sins of His people, which He started to specifically address in 3:1. As such, a

¹Paul, Amos, 143, notes that the seven calamities highlighted by a fivefold recurring refrain ("Yet you did not return to me") has its own culminative effect, ending in vs. 12. He wrote that "the prophet reaches the climax of his *catalogus calamitatum* with a culminating catastrophe, which resounds even the more intimidating and terrifying because of its indefinite and unspecified nature" (p. 149). The climactic aspect of the judgment in vs. 12 is also reinforced by the literary device that Amos employs in adding an unexpected eighth pronouncement to climax the former seven. Ibid., 151. Blenkinsopp, 90, speaks of a warlike encounter. W. Brueggemann, "Amos 4:4-13 and Israel's Covenant Worship," VT 15 (1965): 1-15, expresses a different point of view according to which Amos 4:12 is an appeal to meet God in an act of covenant renewal. However, contextually there is no clear evidence of such an interpretation; on the contrary, as Boyle states, the climactic character of Amos 4:12 following the reiterated indictment leads to another conclusion. See Boyle, 356-358.

²The attempt of Wolff, Joel and Amos, 219-224, to attribute Amos 4:6-13 to a preacher during the time of Josiah is only a matter of conjecture that has not been convincing. See the critique of Hayes, Amos, The Eighth-Century Prophet, 148.

look at the entities indicted or called as witnesses for the lawsuit against "Israel"--namely, the "sons of Israel" (3:1), "the people of Ashdod and Egypt" (3:9), the "house of Jacob" (3:13), the "cows of Bashan" (4:1), the "sons of Israel" (with respect to the cult in 4:5), and "Israel" (4:12)--leads us to consider Amos 4:12 as the climax of the following units: 3:1-2, 3-8, 9-12, 13-15; 4:1-3, 4-5; 6-11, 12, 13.

The literary recurrence in the entire unit of the phrase *נאם יהוה* or variations thereof that are used throughout chaps. 3 and 4 can support this conclusion. What is clear from the context is that vs. 12, where the designation "Israel" occurs, is without a doubt connected to Amos 4:6-11. The question is whether what is contrasted to Yahweh's activity is to be limited to Amos 4:4, 5 or should also include the deeds of the women of Samaria described in Amos 4:1-3. We opt for the first possibility.¹ The judgment against the wealthy women of Samaria, consisting of the curse of exile, was already pronounced in Amos 4:2, 3.

As demonstrated by Stuart, this deals with the same unit extending from Amos 4:4-13.² At the beginning of vs.

¹Smith, *Amos*, 139, argues that Amos 4:4-13 is divided into three diverse, but interrelated, paragraphs: 4-5, 6-11, and 12-13.

²Stuart, *Hosea-Jonah*, 336, has convincingly advanced several reasons to support the interconnectedness of Amos 4:4-13: "(1) The entire passage addresses Israel directly. (2) Yahweh is the speaker throughout. (3) The list of

6, the emphatic adversative expression **וְכִי** introduces an antithesis to what precedes, and underlines the disparity between Yahweh's and Israel's activity.¹

The passage from the second-person plural in vss. 6-11 to the second-person singular in vs. 12 in reference to "Israel" is not simply a citation that provides a preparation for the following hymn;² rather, it personalizes the addressee within the framework of covenantal language.³

Moreover, in support of the unit 4:4-12, Rudolph

fulfilled curses in vv 6-12 requires a basis for the punishment of the past, which is Israel's illegal worship (vv 4-5), and also requires a concluding judgment sentence (12-13). . . . (4) Verse 12 leaves unexplained how awesome 'meeting God' will be; it requires v 13, which tells that the one to be encountered will be terrible indeed. (5) The surprisingly consistent use of **וְכִי** 'oracle of Yahweh' or similar to conclude successive sections (vv 5, 6, 8, 9, 10, 11) and the parallel impact of the mention of the divine name at the end of v 13 ties together the various parts. . . . (6) A connection between vv 4-5 and vv 12-13 is to be discerned in the contrast between false and true meeting with God. . . . (7) The use of **וְכִי** ('I even . . .') in v 6 is probably--though not unquestionably--evidence of linkage to the preceding."

¹Carroll, 211; Paul, *Amos*, 141.

²As argued by Amsler, "Amos," 199-200.

³The use of both **אלהיך** "your God" and **ישראל** has been interpreted as echoes the covenantal formula. See Paul, *Amos*, 150, who also argues that the expression **כִּי אֶעֱשֶׂה לָּךְ** (thus I will do to you) reminds one of the beginning of the classical oath-curse formula, where the demonstrative adverb **כִּי** refers to an empirical demonstration. He concludes, concerning this expression, that "the phrase here is apparently an apocopated form of this threatening curse formula." Ibid.

pointed out the similarity of structure between Amos 2:6-16 and 4:4-12 in terms of, first, the disclosure of the sins, then, the unsuccessful nature of the acts of God; and finally, the announcement of the punishment.¹

Semantic and Other Exegetical Considerations

Most scholars assume or explicitly interpret "Israel" to refer to the Northern Kingdom.² However, for Andersen and Freedman, Amos 4:12 remains obscure. In their opinion, "Israel" in this instance can refer to the whole nation, not simply or primarily the Northern Kingdom.³

In Amos 4:12, the designation "Israel" refers to an entity of unrepentant people who have not given heed to God's warnings through calamities that befell them in the past and who are about to face the paroxysm of a punishment left unspecified in vs. 12.⁴ The nature of the calamities described in Amos 4:6-11 presupposes a political and socio-

¹Rudolph, 172. See also Paul, *Amos*, 138.

²This typical view is expressed by Danell, 118.

³Andersen and Freedman, *Amos*, 106. This possibility deviates from the hypothesis they set forth according to which when the designation "Israel" stands alone the reference is to the Northern Kingdom. They postulate that Amos 4:12 could be a quotation from a traditional source such as Exod 19 in a context of theophany.

⁴Hayes, *Amos*, 148, begins by noting that the coming disaster--the people's confrontation with their God--will be analogous with the calamities of the past; however, in the next paragraph, he expresses the view that the confrontation with Yahweh is yet another calamity, a greater disaster than the previous ones. *Ibid.*

economic entity bound to a land with cities, gardens and vineyards, fig trees and olive trees,¹ dependent on nature's bounties,² and subject to calamities such as plagues, war, and earthquakes.³ The immediate context suggests that the Northern Kingdom is the direct target, because of the mention of its cultic centers such as Bethel and Gilgal.⁴

Moreover, the implication of considering Amos 4:4-12 as a subunit within the section of 3:1-4:13 is that the indictment is not restricted to the leading class. The pilgrimage referred to in 4:4-5 indicates that the worshipers are the target of the indictment.⁵

The fact that God does not qualify the designation "Israel" at this point of the development of the lawsuit against His people, as He does in 3:1 or 3:12, seems to be

¹Amos 4:9.

²Amos 4:6-8 mentions food (bread) and water.

³Amos 6:10-11.

⁴Amos 4:4. David Allan Hubbard, *Joel and Amos: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1989), 161, concurs with this view when he connects the indictment of vs. 12 with the whole of chap. 4. He wrote: "All the awful terror which God displayed to Israel in covenant grace at Sinai will now be unleashed against him because of the triple indictment--the ruthless opulence of Samaria's women (4:1-3), the empty, self-centered rituals of Bethel and Gilgal (4:4-5), and the refusal to read the invitation to repentance in the messages of judgment (4:6-11)."

⁵Paul, *Amos*, 138, speaks about "the entire population en masse."

part of a deliberate procedure in the usage of the designation Israel and related terms, woven into the message of the book. Instead of being a lack of precision, it appears that the whole covenant people of God is targeted, even if the Northern Kingdom shares most of the specific condemnations, so that no segment of God's people would feel immune from God's judgment or unconcerned by the gravity of the situation. Therefore, the usage of the name "Israel," which may seem to be incidental or designless, is indeed reflective of the care the prophet took in addressing God's people in order not to imply an inadequate understanding of God's purpose, in particular the complacent view that the Southern Kingdom receives God's endorsement in any way--especially, the idea that "Judah" would be the continuation of the true "Israel of God," or a "new Israel." This latter view is foreign to Amos.

In this section, "Israel" is addressed as a covenant people ripe for judgment because of their violation of the covenant stipulations.¹ It is therefore as "God's people"

¹Paul, *Amos*, 142, argues along the same line of interpretation that "because the existence of Israel is predicated upon a covenant relationship with God, when faithful they are granted their just rewards and blessings for their fidelity. When they abrogate the covenant stipulations, however, divine punishment inexorably takes its course, exacts its damaging toll in fulfillment of the covenant curses, exemplified by pernicious plagues." Mays, *Amos: A Commentary*, 80-82, shares the same opinion concerning the background of the covenant. Along the same line of thought, although some questions may be raised about the implications he draws from them, Danell, 116, observes that "the sins of Israel are in large measure real sins only

that Amos uses the designation "Israel." As such, even if the focus is clearly primarily on the Northern Kingdom (because of the explicit mentions of its people, its dwelling, and its cultic places), the scope of the warning does not exclude the other section of the people of God. They also are accused of rejecting the law of Yahweh,¹ in addition to their being included in the whole family that was brought up from Egypt.²

The designation "Israel" in 4:12 is mainly to be understood in relation to the religious sphere of the identity of God's people. It justifies the nature of the encounter with Yahweh who is coming to them as sovereign Judge. In vs. 13, this judgment is to punish "Israel," not only for its apostasy, but also for its refusal to repent and return to Yahweh.

"Israel" in Amos 7:9

Translation and Textual Considerations

The MT reads as follows:

וְנִשְׁמּוּ בְּמוֹת יִשְׁחָק וּמִקְדָּשֵׁי יִשְׂרָאֵל יִהְיֶה
וְקִמְתִּי עַל-בֵּית יִרְבֵּעָם בְּחֶרֶב:

I translate as follows:

The high places of Isaac will be desolated
and the sanctuaries of Israel laid waste;

against the background of election and the covenant."

¹Amos 2:4.

²Amos 3:1.

then I shall rise up against the house of Jeroboam with the sword.

Text Unit and Genre Considerations

This verse is generally understood as belonging to the third vision.¹ A different point of view is, however, expressed by other scholars.² This latter point of view, however, interrupts the flow of thought, and seems unnatural given the context. It is not compelling. The vision of a plumbline is precisely intended to give a rationale for the punishment, pointing out that Yahweh has "measured" His people and has decided not to spare them any longer. As the result, vs. 9 describes the scope of the punishment.

Semantic and Other Exegetical Considerations

In this verse, the designation "Israel" appears in synonymous parallelism to the related term "Isaac."

¹Paul, *Amos*, 224; Hayes, *Amos: The Eighth-Century Prophet*, 204-206; Neher, *Amos: Contribution à l'étude du prophétisme*, 123; Rudolph, 234-237. Soggin, *The Prophet Amos*, 117, commenting on the parallelism of vs. 9, interprets the first element of the verse as referring to places that did not possess a temple, and that were the sites of cults and lesser devotions, and the second, to the major sanctuaries like Bethel, Gilgal, and Dan. In spite of the fact that he bases his claim of authenticity on the so-called unfulfilled prophecy of the same verse, he does not exclude, however, the possibility of a Deuteronomistic-type addition.

²Wolff, *Joel and Amos*, 295, suggests that Amos 7:9, distinct from the third-vision report, was inserted here to facilitate the transition to 7:10-17. Amsler, "Amos," 227, suggests that tradition has joined it to the third vision to explicate the content of the judgment in vs. 8.

However, whatever decision is made concerning the reference of "Isaac" does not necessarily imply that it becomes the absolute criterion for the identification of the referent of the designation "Israel."¹ Nevertheless, the mention of the house of Jeroboam is a clear indication that in this verse the focus is on the Northern Kingdom.² Therefore, in this oracle of judgment, the designation "Israel" in the expression "sanctuaries of Israel" refers to the Northern Kingdom as an apostate people with its illegitimate shrines and its dynasty threatened to collapse.³

Even if one would welcome the possibility that the

¹Stuart, *Hosea-Jonah*, 374, argues that since Isaac's history is intimately linked with Beersheba (Gen 26:23, 33), and worship at this southern sanctuary has already been attacked by Amos (5:5), Beersheba may be the referent for "the high places of Isaac." The hypothesis of Hayes, 206, according to whom the term "Isaac" is connected to the territory of Judah, lost to a group of Judeans who had declared independence from Judah, has not drawn significant interest nor does it clarify the issue of the reference of the designation "Israel." A different point of that which suggests that the reference "Isaac" is a designation of the Northern Kingdom has been adopted by Paul, *Amos*, 237. Wolff, *Joel and Amos*, 301-302, suggests that this oracle, which he attributes to Amos's school, was probably addressed to those on pilgrimage to Beersheva from the Northern Kingdom who claimed Isaac as their eponymous ancestor. He also dismisses as of no foundation the claim of Adrian van Selms, "Isaac in Amos" 157-65. See also Rudolph, 237.

²The term "house" can be understood as meaning family in the sense of dynasty. See Harry A. Hoffner, "ח'ב," *TDOT* (1988), 2:114-115. Paul, *Amos*, 237, suggests that this prophecy actually materialized when Zechariah, the son of Jeroboam II, was assassinated (2 Kgs 15:10), ending the Jehu dynasty.

³See Paul, *Amos*, 240.

expression "high places of Isaac" refers to the countercultus pilgrimage sites of Beersheva, the focus on the Northern Kingdom would not be lessened; however, this is not necessary.¹ All the cult places frequented by the northern population, along with the political establishment ("the royal house"), are under the threat of destruction. Both the cultic and the secular institutions are the object of this destruction.² "Israel" is then best understood in this context as the socio-political and religious entity, God's people under the leadership of Jeroboam, whose end is clearly predicted.³

"Israel" in Amos 7:10-17

Translation and Textual Considerations

The MT reads as follows:

7:10 וַיִּשְׁלַח אֶמְצִיָּה כֹהֵן בֵּית-אֵל אֶל-יִרְבְּעָם מֶלֶךְ-יִשְׂרָאֵל לֵאמֹר
 קִשְׁר עָלֶיךָ עֲמוּס בְּקֶרֶב בֵּית יִשְׂרָאֵל לֹא-תוּכַל הָאָרֶץ לִהְיוֹת אֶת-כָּל-דְּבָרֶיךָ:
 11 כִּי-כֹה אָמַר עֲמוּס בְּחֶרֶב יָמוּת יִרְבְּעָם וַיִּשְׂרָאֵל נָלַח יָנֹלָה מִעַל אֲדָמָתוֹ:
 12 וַיֹּאמֶר אֶמְצִיָּה אֶל-עֲמוּס חֲזֵה לְךָ בְּרַח-לְךָ אֶל-אָרֶץ יְהוּדָה
 וְאֶקֶל-שָׁם לֶחֶם וְשָׁם תִּזְבָּא:
 13 וּבֵית-אֵל לֹא-תוֹסִיף עוֹד לִהְיוֹבָא

¹Finley, 289, supports the idea that "perhaps the mention of Isaac should be associated with the pilgrimages the Israelites made to Beersheba (Amos 5:5; 8:14), the only place where the patriarch is said to have a vision of the Lord (Gen 26:23-33)."

²Paul, *Amos*, 236.

³The expression עוֹד עוֹר לוֹ, in vs. 8, indicates the repeated attempts of Yahweh to have His people turn the course of their apostasy, but in vain. This explains the radical declaration of the end of God's people in Amos 8:2, where the same expression is used word for word.

כי מקדש-מלך הוא ובית ממלכה הוא:
 14 וַיַּעַן עָמוֹס וַיֹּאמֶר אֶל-אַמְצִיָּה לֹא-נָבִיא אָנֹכִי וְלֹא בֶן-נָבִיא אָנֹכִי
 כִּי-בֹקֵר אָנֹכִי וּבֹלֵס שִׁקְמִים:
 15 וַיִּקְחֵנִי יְהוָה מֵאַחֲרֵי הַצֹּאן וַיֹּאמֶר אֵלַי יְהוָה
 לֵךְ הִנָּבֵא אֶל-עַמִּי יִשְׂרָאֵל:
 16 וַעֲתָה שָׁמַע דְּבַר-יְהוָה אַתָּה אָמַר לֹא תִנָּבֵא עַל-יִשְׂרָאֵל
 וְלֹא תִטִּיף עַל-בֵּית יִשְׁחָק:
 17 לָכֵן כֹּה-אָמַר יְהוָה אֱשֶׁתְּךָ כַּעִיר תִּזְנֶה וּבָנֶיךָ וּבָנוֹתֶיךָ בַּחֶרֶב יָפְלוּ
 וְאַרְמָתְךָ בַּחֶבֶל תִּחְלַק וְאַתָּה עַל-אַדְמָתָה תִּמָּאֵה תָמוּת
 וְיִשְׂרָאֵל יָנֹחַ מֵעַל אֲרָמָתוֹ:

I translate as follows:

7:10 Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying, "Amos has conspired against you in the midst of the house of Israel; the land is unable to endure all his words. 11 For thus Amos says, 'Jeroboam will die by the sword and Israel will certainly go from its land into exile.'"
 12 Then Amaziah said to Amos, "Go, you seer, flee away to the land of Judah, and there eat bread, and there do your prophesying!
 13 But no longer prophecy at Bethel, for it is a sanctuary of the king and a royal residence."
 14 Then Amos answered and said to Amaziah, "I am not a prophet nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs.
 15 But the Lord took me from following the flock and the Lord said to me 'Go prophesy to my people Israel.'
 16 And now hear the word of Yahweh: you are saying, "You shall not prophesy against Israel, nor shall you speak against the house of Isaac."
 17 Therefore, thus says the Lord, 'Your wife will become a harlot in the city, your sons and daughters will fall by the sword, your land will be parceled up by a measuring line, and you yourself will die upon unclean soil. Moreover, Israel will certainly go from its land to exile.' "

Text Unit and Genre Considerations

This pericope is generally understood to appear between the third and fourth visions. The apparent interruption has occasioned the hypothesis that this narrative (a report written in the third person, recounting the interaction between the prophet Amos and Amaziah the

priest of the royal sanctuary at Bethel) does not stem from Amos.¹ Other scholars have expressed a different point of view in which Amos is the author of this literary unit that he wrote in the third person.² Eslinger has shown that "the breach opened by Amaziah's intrusion has a function that can be understood by paying careful attention to the radical change that it introduces in the regular pattern of the vision reports."³

Structurally the passage can be divided into the following subunits. They are as follows: 10-11, Amaziah's intervention; 12-13, Amaziah's command; 14-15, Amos's

¹Andersen and Freedman, *Amos*, 763; Hayes, *Amos, The Eighth-Century Prophet*, 231; Peter R. Ackroyd, *Studies in the Religious Tradition of the Old Testament* (London: SCM Press, 1987), 199; Wolff, *Joel and Amos*, 308. Paul, *Amos*, 238, argues that the reason this narration was inserted here is the catchword "Jeroboam," for these are the only literary units in the entire book where King Jeroboam II is mentioned by name and where an oracle is delivered against the royal dynasty.

²Smith, *Amos*, 228-29; Finley, 290; J. D. W. Watts, *Vision and Prophecy in Amos* (Grand Rapids, MI: Eerdmans, 1958), 31-35; Robert Gordis, "The Composition and Structure of Amos," *HTR* 33 (1940): 239-251; idem, "Studies in the Book of Amos," *Proceedings of the American Academy of Jewish Research* 46/47 (1979-80): 259-253.

³Lyle Eslinger, "The Education of Amos," *HAR* 11 (1987): 42-49, argues that "Amaziah's intrusion marks a turning point in the series of visions; in the last two visions of the series, the consequences of this turning point are worked out in detail. In comparison with the first two vision reports, which have established the normative pattern for the reader's expectations, the reader sees Amos's transformation: the intercessor (the first and the second visions) becomes a judge (the third and fourth visions) and finally a celebrant of judgment (the fifth vision)" (pp. 48-49).

defense; and 16-17, Amos's oracle of condemnation directed against Amaziah, his family, and Israel.¹

Semantic and Other Exegetical Considerations

In this section of the book of Amos the designation "Israel" stands unqualified three times: 11, 16, 17. In the first instance, the priest Amaziah reports the words of Amos according to which "Jeroboam will die by the sword and Israel will certainly go into exile." The referent of the designation "Israel" in this setting is without a doubt the kingdom ruled by Jeroboam II as a social and political entity.²

Moreover, a consideration of the interdiction to prophesy, the ban from staying in the Northern Kingdom, and the reason of a religious nature given by Amaziah in vs. 13 (Bethel is a sanctuary of the king and a royal residence) show that the conflict is indeed at a religious level in this section of the book. This interpretation is valid even though Bethel is referred to as part of the king's jurisdiction and therefore supposedly out of the sphere of

¹Paul, *Amos*, 239, offers the following division: 10-11; 12-13; 14-16; and 17.

²This interpretation is shared by the majority of scholars. Cf. Andersen and Freedman, *Amos*, 118; Danell, 131, who contends that the section 7:1-8:3 is most illuminating for Amos's use of the designation "Israel." In his opinion the story of the interaction between Amaziah and Amos shows that in the whole section "Israel" refers to the Northern Kingdom. O. Seesemann, 32, expressed the same opinion earlier.

influence of the prophet Amos, in Amaziah's point of view.

In his words, both the king and the people are to be banished from the land. Ironically, this is the land that according to Amaziah is "unable to endure the words of the prophet" (7:10), from which ultimately, according to Amos's prediction, Israel will go into exile (7:17).¹

In this last text, "Israel" is described as a people without land or king if one considers the report of Amos's words from Amaziah as an accurate one.

The next occurrence of the designation "Israel" is in the mouth of the prophet Amos, himself, as he repeats the words of the priest Amaziah before pronouncing a condemnation on him personally (7:16). Commentators differ in their interpretation of this verse.² The issue is how to understand the nature of the parallelism involved. However, even when it is decided that the parallelism is synonymic, it does not settle the issue at stake. The majority of scholars interpret "Israel" and "house of Isaac"

¹In Amos 8, the itinerary of the Word of Yahweh is different; the issue is no more that it be accepted, tolerated or not, but rather it is its absence or nonaccessibility. People "will stagger from sea to sea, and from north to south even to the east; they will go to and fro to seek the word of the Lord, but they will not find it" (8:12).

²Eslinger, 42, notes that none of the explanations of the usage of the designation "Isaac" in parallel to "Israel" has won much acceptance. He refers to Rudolph, 237, n. 3, for a summary. In his opinion "the parallelism in v. 9 and again in v. 16 makes it certain that 'Isaac' is being used synonymously with 'Israel' in reference to the inhabitants of the Northern Kingdom."

as having the same reference, namely the Northern Kingdom.¹

Stuart on the other hand claims that

the paralleling of *ישראל* and *יצחק* "Isaac" cleverly reinforces Amos' assertion that all Israel, North and South, was Yahweh's domain and the proper territory of his true prophets. "Israel" ambiguously referred either to all Israel or just to Northern Israel. But the "family of Isaac" (*בית יצחק*) had to include Judah as well.²

The difficulty with this interpretation resides in the fact that the equation of "family of Isaac" with both the Northern and the Southern Kingdoms has not been proved convincingly. The context with the recurrent mention of either a person (Jeroboam, Amaziah) or a sanctuary (Bethel) affiliated to the Northern Kingdom is more likely to support the view that "Israel" designates the politico-religious entity under divine judgment.

This observation is further corroborated by the fact that thematically this section is related to vs. 9 of the third vision in the same chapter. Eslinger has noted³ that when Yahweh was last heard, He mentioned three dooms in the

¹Andersen and Freedman, *Amos*, 120-21; Paul, *Amos*, 237; Mays, *Amos*, 133. The issue of limiting "Israel" to the area west of Jordan, in distinction to the "house of Isaac," by Adrian van Selms, "Isaac in Amos," 157-165, has not proved to be convincing.

²Stuart, *Hosea-Jonah*, 377.

³Eslinger, 46, argues that the modification of regular chiasmic parallelism is part of Amos's rhetorical strategy. He further suggests that the pattern is actually parallelistic.

A B : B' A'
C : C'

following order:

- A The high places of Isaac (to be desolated)
- B The sanctuaries of Israel (to be wasted)
- C The house of Jeroboam (to be put to the sword)

When Amos summons Amaziah to hear the word of the Lord in Amos 7:16, the following themes appear:

- B' Do not prophesy against Israel
- A' Do not speak against Isaac
- C' Sons and daughters to be put to the sword.

In vs. 17 there is, however, additional information concerning the fate of "Israel." The designation "Israel" contextually refers to the people of the Northern Kingdom as in vs. 11, with the specific judgment of being bound to be exiled.

The designation "Israel" throughout this chapter refers to a people bound to a land whose king is Jeroboam II, an entity under divine judgment whom the prophet Amos prophesied against and whose fate is to be exiled from its land. The socio-political and religious connotations of this entity run through this whole section of the book of Amos. Moreover, there is a polemic against the royal institution of the Northern Kingdom, as it appears to limit, as it were, the sphere of activity of Yahweh's prophet Amos. The prophet does not even repeat the condemnation uttered against the "house of Jeroboam" in the last words of his encounter with Amaziah, as if to devalue the usurped

prerogatives that the priest Amaziah attributes to him. Jeroboam, the king of Israel, is part of the "Israel" sealed for judgment. In other words, an exiled kingdom in this case implies some form of absence of the king, even through the collapse of a dynasty, as explicitated in Amos 7:9.

"Israel" in Amos 9:7

Translation and Textual Considerations

The MT reads as follows:

הֲלוֹא כְּבָנֵי כְּשִׁיִּים אַתֶּם לִי בְנֵי יִשְׂרָאֵל נְאֻם־יְהוָה
הֲלוֹא אֶחָד־יִשְׂרָאֵל הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם
וּמִלְשָׁתַיִם מִכַּשְׁתִּיר וְאֶרֶם מִקִּיר:

I translate as follows:

"Are you not as the sons of Cush to me, O sons of Israel?" declares the Lord.
Have I not brought up Israel from the land of Egypt,
and the Philistines from Caphtor and the Arameans from Kir?

Text Unit and Genre Considerations

The designation "Israel" unmodified occurs in a series of rhetorical questions,¹ which mark the beginning of a new section. It actually goes up to the end of the book. Three times the demonstrative adverb הִנֵּה, which emphasizes the intensity of the affirmation that follows their occurrences, signals three discursive subunits in vss.

¹These rhetorical questions are understood to introduce disputation sayings. See Paul, *Amos*, 282; Polley, 68; see also Walter Vogels, *God's Universal Covenant: A Biblical Study* (Ottawa: Ottawa University Press, 1979), 72-79.

8, 9, and 13. Following vs. 7 are the judgment oracles in vss. 8-10, which are considered later.

Semantic and Other Exegetical Considerations

The designation "Israel" in this verse refers to an entity of the past, specifically those delivered from Egypt, as the text states. However, the setting in which this designation is used calls for further clarification. One does not need to postulate, as Danell does, that even if Israel in vs. 7 has the wider sense and means all Israel at the time of the Exodus, the Northern Kingdom is the only addressee.¹ What is of significance is that, contrary to the fact that election seems to be denied, the focus is rather on the irrelevant assumption on the part of the people of Israel that because of special status inherent to the prerogative of their election, immunity from destruction is guaranteed. To frustrate such a self-confident and complacent attitude, the prophet Amos reveals God's involvement in the destiny of people like the Philistines and the Arameans.²

¹Danell, 133.

²Amos 9:7. The reason for the mention of the "sons of Cush" is not specified in the text, unlike that of the Philistines and the Arameans, who are mentioned because of the exodus they received from God. The reference to the "sons of Cush" is not based on ethnicity, for then the comparison with the "sons of Israel" would be based on the issue of ethnicity, which is clearly not the case in the book of Amos, in keeping with the biblical model according to which the dominant feature for belongingness to Israel is

"Israel" in Qualified Expressions

Several qualified expressions are used in construct with the designation "Israel" in the book of Amos to refer to the people designated elsewhere in the book of Amos as "Israel."¹

The distribution of these designations and their significance have had implications not only on the

covenant-based, not ethnic or racial exclusively. Paul, *Amos*, 282, refutes the idea that the "sons of Cush" are referred to disdainfully because of their color or supposed slave status. See also Vogels, 77. Andersen and Freedman, *Amos*, 903, interpret the reference to the "sons of Cush" rather positively, when they suggest that "the obvious point is that Yahweh treats all nations impartially and that Israel receives the same attention as the Cushites and vice versa." In their view "the scene is clearly eschatological, with 'all the nations' again in the picture, only here they are characterized as worshippers of Yahweh." In other words, "the Israelites who survive the drastic purge will be joined by the survivors in other nations in a glorious restoration" (p. 904).

בחולת ישראל, עמי ישראל, בית ישראל, בני ישראל¹

understanding of the designations "Israel," but also on the structure of the book of Amos itself.¹

The Combination "Sons of Israel"

The word בן occurs 4,929 times in the OT,² whereas the expression בני ישראל occurs 638 times in the same corpus, which is one fourth of all the occurrences of the

¹Neher, *Amos: Contribution à l'étude du prophétisme*, 147, sees a triple formal division of the book of Amos (1-4; 5-6; 7-9:6), from a consideration of the terminological relationships between the designation בני ישראל, בית ישראל, and עמי ישראל. Likewise Koch, *Amos: Untersucht mit den Methoden einer strukturalen Formgeschichte*, 1:90, regards the usage of the two former qualified expressions as one of the three formulas that are constitutive of the book's structure. He divides the book into three main sections: Amos 1-2, speech to the nations; Amos 3-4, doom against his own people as divine admonition; Amos 5:9-6, doom against his own people as prophetic funeral lament. Amos 9:7-15 is considered as an appendix. בני ישראל is addressed in Amos 3-4, whereas in Amos 5:1-9:6 it is בית ישראל that is the target of the prophet's indictments. Adri van der Wal, "The Structure of Amos," *JSOT* 26 (1983): 107-113, however, supports a division of the book into two parts from the very usage of these qualified expressions. He acknowledges the distribution mentioned by Koch; however, one of the five reasons he gives to support his hypothesis of a twofold division of the book of Amos is that the people of Israel are addressed as בני ישראל, בית ישראל, and עמי ישראל, the latter wording being restricted to Amos 7-9, whereas in Amos 1-6, God speaks solely of "them."

²J. Küblewein, "bēn: Sohn," *THAT*, 1:316-325; Francis I. Andersen and A. Dean Forbes, *The Vocabulary of the Old Testament* (Rome: Editrice Pontificio Istituto Biblico, 1989), 292, counts 4,950 occurrences. Gottwald, 239, 240, points out that "the Hebrew language frequently describes the members of a collectivity with the term bānīm, 'sons.' The root reference of 'sons' to biological descent becomes an extended metaphor for describing clusters of persons according to certain common functions or traits. Likeness or joint participation is represented as common descent."

designation Israel.¹ In his significant study in the eponymic usage of the designation "Israel" and "sons of Israel," Daniel Block indicates that the phrase "sons of Israel" in the OT is capable of bearing several meanings: It can designate the twelve sons of the patriarch Jacob in a literal sense,² the male members of the nation Israel as opposed to the female,³ a collective designation referring either to the people belonging to the entire nation, which is the most frequent usage, or to the majority of tribes.⁴

Norman K. Gottwald sums up the difficulty the interpreter faces when attempting to delineate the specific reference in the usage of the term "sons of Israel" by stating that

There is a pronounced tendency in Israel to characterize social groupings, including those on the larger scale, as kinship groups descended from eponymous ancestors whose members are therefore kinsmen. So entangled are the literal and metaphorical uses of kinship language and imagery that it is sometimes impossible to separate them or to know when a writer wishes to be understood

¹Block, "'Israel' -- 'Sons of Israel': A Study in Hebrew Eponymic Usage," 301-326.

²Gen 45:21; 46:5, 8; 50:25; Exod 1:1, 5; 13:19; 28:9-12, 21, 29; 39:6, 14.

³Deut 23:17; Josh 5:2, 3; 1 Sam 9:2.

⁴Block, "'Israel' -- 'Sons of Israel': A Study in Hebrew Eponymic Usage," 303-304, refers to Num 26:62; 32:7, 9, 17, 18; Josh 22: 9, 11, 12, 13, 32, 33; Judg 20:3, 13, 14, 18, 19, 23, 25, 26, 27, 30, 35. He wrote that "this restricted usage becomes especially current after the division of the kingdom, when 'sons of Israel' frequently designates the Northern Kingdom, as opposed to Judah. Ezekiel applies the phrase to the exiles in Babylon. The members of the restored community are so designated in Ezra and Nehemiah" (p. 304).

literally and when he wishes to be credited with metaphorical adroitness.¹

Taking into consideration all the connotations of the expression "sons of Israel" listed above--in addition to the possibility of a deliberate theological intention on the part of the prophet Amos as he employs this phrase--this investigation consists in finding out to what specific entity or entities this expression refers.

The construct **בְּנֵי יִשְׂרָאֵל** occurs five times in the book of Amos, most of which are in chaps. 2-4; the last occurrence appears in 9:7. The entities that are meant are clearly specified in Amos 3:1; 3:12. Twice it occurs in rhetorical questions where they are the addressees in 2:11 and 9:7.

"Sons of Israel" in Amos 2:11

Translation and textual considerations

The MT reads as follows:

וְאֶקִּים מִבְּנֵיכֶם לְנָבִיאִים וּמִבְּחֹרֵיכֶם לְנָזִירִים
וְאָמַרְתִּי בְּנֵי יִשְׂרָאֵל נָא־יְהִיָּה:

I translate as follows:

"Then I raised up some of your sons as prophets
and some of your young men as Nazarites.
Is this not so, O sons of Israel?" declares Yahweh.

Text unit and genre considerations

The designation "Israel" in 2:11 occurs in a subsection the authenticity of which is disputed by a number

¹Gottwald, 239-240.

of scholars.¹ The presence of prose from vs. 9 onward and the shift from the third person to the second person have been used to support this hypothesis. However, studies have shown no solid evidence for such a position.² Furthermore, the difference between the judgment against the other nations and the judgment against Israel is not at odds with the fact that "Israel," whatever that means, is the main focus in the book of Amos.³ The subsection Amos 2:9-16 is to be associated with Amos 2:6-8. Their unity is supported grammatically and by content. The prosaic style of Amos 2:9-12, which has been identified as a kind of a "historical

¹It is considered deuteronomistic by Soggin, *The Prophet Amos*, 51; Wolff, *Joel and Amos*, 112-113, 141, 169.

²Hayes, *Amos, The Eighth-Century Prophet*, 115, suggests that the shift in address is found frequently in prophetic discourse and does not indicate the presence of secondary additions. See also Robert Martin-Achard, and S. Paul Re'emi, *Amos and Lamentations: God's People in Crisis*, International Theological Commentary, ed. George A. F. Knight and Fredrick Carlson Holmgren (Grand Rapids, MI: Eerdmans, 1984), 23, who points out the lack of consensus concerning whether or not Amos 2:9-12 was added by later editors.

³Andersen and Freedman, *Amos*, 342, commenting on Amos 1:3-2:16, state that "this composite passage may be called 'The Oracles Against Israel and the Neighboring Nations.' It is often designated as 'oracles against foreign nations' but, as the content and organization make clear, the eventual emphasis of the emerging theme is the judgment of God on his own people Israel. While the other nations are important and receive attention, they constitute a framework or backdrop for the main part of the message, which is directed against Israel."

credo,"¹ contrasts the deeds of God with the deeds of "Israel."²

The term "sons of" in the construct "sons of Israel" basically denotes a relationship of belongingness.³ It is a typical tribal language of a tribal society. In the context of its occurrence, H. Haag is of the opinion that "it denotes the organized community of Israel as a unit, and is not to be understood to imply that the OT authors intended to place emphasis on one specific ancestor of the people."⁴

The setting of the usage of this expression is the oracle against "Israel." It occurs after the oracles against seven people-groups, the last being Judah.

All the peoples in this section of the book of Amos are addressed as political entities in the setting of international relations, more specifically in their dealing

¹Martin-Achard, *God's People in Crisis*, 23, shares this view with von Rad whom he cites.

²Paul, *Amos*, 87, shares with J. Bright, *Covenant and Promise: The Future in the Preaching of the Preexilic Prophets* (London: SCM, 1977), 84, the idea that these verses should be understood against the covenant-tribe background.

³H. Haag, "בן," *TDOT* (1977), 2:149-159. Édouard Lipiński, "Fils," *Dictionnaire encyclopédique de la Bible* (Turnout: Brepols, 1987), 476-477, mentions the broad possibility of meaning linked to this term: members of a people, of a tribe or clan, individual representatives of a professional group, or one who belongs to a special category of persons.

⁴Haag, 150-151.

with one another. Exceptions to this procedure, however, are the oracles against Judah and against Israel, clearly the Northern Kingdom in this occurrence.

Suddenly a change of focus occurs in the themes that are dealt with. In the oracle against Judah, the reproach already is that they have rejected the law of Yahweh and have not kept His statutes.¹ Likewise in the oracles against Israel, although social injustices are condemned, transgressions of a religious nature are targeted in this oracle.² They more specifically evoke covenantal language unparalleled in the oracles against the other six people-groups.

The term "sons of Israel" occurs as the addressee in a rhetorical question, followed by a pronouncement of judgment to take place in the future as the result of their defiance of the Lord's will.³

The chiasm between prophets and Nazirites of vss. 11 and 12 indicates precisely the indictment with which the "sons of Israel" are charged:

¹Amos 2:4.

²The usage of the expression "holy name," the word "profane," and also the mention of the word "altar" and "house of their god," all in the realm of religious language, are evidence of a change of focus and concern. Furthermore, Dumbrell, 168, appropriately notes that "the book of Amos, it is true, is very much given over to social breaches. But the exploitation of class by class, the manipulation of justice, the economic ills to which Amos refers, are all the result of covenant breach."

³Cf. Amos 2:12.

"I raised up your sons to be prophets and some of your young men to be Nazirites.
Is this not so, O sons of Israel? declares the Lord.
But you made the Nazirites drink wine, And you commanded the prophets saying, You shall not prophesy."

The usage of the expression "sons of Israel" in this passage for the first time in the book of Amos is indicative of the semantic range of the designation "Israel." It transcends the political and social or even international sphere focused on in the first six oracles.¹

The rehearsal of the acts of Yahweh, namely the destruction of the Amorites,² the deliverance from Egypt, the wilderness experience, the gift of the land, and the appointment of prophets and Nazirites are indications of the special relationship between Yahweh and the entity here designated by "sons of Israel." This is be further confirmed in the next section on Amos 3:1.

The qualified designation "sons of Israel" occurring in a setting that recalls the history of benevolence on the part of Yahweh, along with the reality of disobedience and rebellion on the part of Israel, refers not only to a social and political entity like that of the other peoples

¹I have already pointed out that the indictment in the oracle against Judah clearly has a religious connotation and refers to covenant language. This fact distinguishes it from the previous oracles.

²The word **הַאֲמֹרִי** is a collective title for the inhabitants of Canaan during the time of the conquest. See Paul, *Amos*, 87, who lists Gen 48:22; Josh 24:15; Judg 6:10; 2 Sam 21:2; and Stuart, *Hoseah-Jonah*, 318.

enumerated in the previous oracles, but also to an entity bound in a covenantal relationship with Yahweh,¹ an entity brought to judgment precisely because of infidelity to the God of the covenant.

The depiction of an acting God in Amos 2:9-12, whose acts result in positive events for the benefit of His people, contrasts with the acts of the sons of Israel whose common feature is dispossession. Not only do they dispossess the righteous, the needy, the helpless, and the humble, but they are involved in an attempt to dispossess God, Himself, of His representatives, namely the prophets and the Nazirites. Consequently, the judgment that is to befall them is precisely the stripping of all means of salvation in times of war.²

Moreover, the context of the polemic against "the sons of Israel" reveals that there were entities within "Israel" of abused people, who were the prophets and the Nazirites, two groups of people related to Yahweh with a bond apparently not found among the willful covenant violators.³ In this context, the term "sons of Israel,"

¹See Stuart, *Hosea-Jonah*, 318.

²The military language exclusively pervades Amos 2:14-16.

³Andor Szabó, "Textual Problems in Amos and Hosea," VT 25/3 (1975): 500-524, contends that the entities called צַדִּיק "righteous," אֲכִיזָן "needy," עֲלֵלִים "helpless," עֲנָנִים "humble," עֶסֶר-אָרֶץ "dust of earth" which he considers the most interesting because of its link to Gen 13:16 and 28:14, claimed to be the true seed of Abraham and Jacob (pp. 502-

itself, introduced at this point of the development of the judgment against "Israel," is intended to highlight that the issue at stake in this oracle concerns a people supposed to be in a special relationship with Yahweh. The word "sons of Israel" in this passage does not specifically reveal a purely ethnic connotation as it at times does in the book of Exodus.

Furthermore, in this instance, Amos employs a synecdoche in the usage of the qualified term "sons of Israel." Judah is not the main reference of this particular section, even though it has shared and continues to share the common benefits described in Amos 2:9-11. However, even though the term "sons of Israel" refers to the Northern Kingdom, it refers to this entity as the people of God who historically have been granted special privileges--God's holy war, deliverance from Egypt, protection, gift of the

503). If this hypothesis is correct, then the mention of these entities, who find their identity and source in Yahweh, is intended to contrast with the "sons of Israel" who are described in an antagonistic position vis-à-vis Yahweh. This narrative, then, reveals the core issue of the book of Amos in a nutshell, so as to show the failure of the entity called "sons of Israel" to receive God's messengers and to live up to its calling. It also gives a rationale for the judgment that is to come to them. Furthermore, the prophet Amos himself is among those who experience opposition from the religious and political leaders (see the conflict between Amos and Amaziah in Amos 7:10-17; and also in the vindication of Amos's prophetic ministry in 3:3-8).

land, appointment of prophets and Nazirites--all on their behalf, but they oppose their very Benefactor.

"Sons of Israel" in Amos 3:1-2

Translation and textual considerations

The MT reads as follows:

1 שִׁמְעוּ אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם
בְּנֵי יִשְׂרָאֵל עַל כָּל־הַמִּשְׁפָּחָה אֲשֶׁר הֵעֵלֵיתִי מִמִּצְרַיִם לֵאמֹר:
2 דַּק אַתֶּם יָדַעְתִּי מִכָּל מִשְׁפָּחוֹת הָאָרֶץ
עַל־כֵּן אֶפְקֹד עֲלֵיכֶם אֵת כָּל־עֲוֹנוֹתֵיכֶם:

I translate as follows:

1 Hear this word which Yahweh has spoken against you, sons of Israel, against the entire family which I brought up from the land of Egypt, saying:
2 You only have I known of all the families of the earth; therefore, I will punish you for all your iniquities.

Text unit and genre considerations

Neher calls Amos 3:1-2 the cornerstone of the exegesis of the book of Amos. He contends that the easiest way to study the affinity or opposition of the different views on prophetism is to confront the divergent interpretations they advance concerning these verses.¹

There is a divergence of opinions concerning the section to which Amos 3:1, 2 belongs. Should it be understood as the conclusion of the oracle against Israel

¹Neher, *Amos: Contribution à l'étude du prophétisme*, 36.

(the Northern Kingdom),¹ or as the beginning of a new section, as understood by the majority of commentators?² To ascribe Amos 3:1-2 as a conclusion of 2:6-16 would support the hypothesis that even when Amos addresses the Northern Kingdom, Judah is not totally outside the scope of his message. There is, however, no compelling literary evidence to adopt such a division of the text.³

From a literary point of view, it has been observed that Amos 3:1-2 fits the pattern of a covenant lawsuit.⁴

¹So Jan de Waard and William A. Smalley, *A Translator's Handbook on the Book of Amos* (New York: United Bible Society, 1979), 58; Maag, 8-9, 13.

²Wolff, *Amos*, 175, suggests that 3:1-2, even though distinguished from 3:3-8, should be seen as a prelude to a new set of oracles. He further excises 3:1b, but maintains that no convincing reason can be given for assigning v. 1a to a redactional stratum, contrary to a different point of view expressed by Schmidt, 173.

³For a critique of this hypothesis, see Soggin, *The Prophet Amos*, 53; Hayes, *Amos*, 122-123. Recent studies on the structure of the book of Amos concur in considering 3:1 as the beginning of a new unit. See Dorsey, 305-330; Limburg, 217-222. Earlier studies as well share this view: see Melugin, 369-391; Koch, *Amos: Untersucht mit den Methoden einer strukturalen Formgeschichte*, 107-108. Several indications point to interpreting Amos 3:1-2 as the beginning of a new section: a major break with the preceding section by the opening formula "Hear this word," followed by a relative clause, all of which are not found in the first two chapters; the distinction between Israel and the nations (the families of the earth); a different word for sin, עון instead of חטא used in the former section of the oracles against the nations. A different opinion is supported by J. A. Motyer, *The Message of Amos: The Day of the Lion* (Downers Grove, IL: Inter-Varsity Press, 1974), 49-68.

⁴Lawrence A. Sinclair, "The Courtroom Motif in the Book of Amos," *JBL* 85/3 (1966): 351-353, sees in Amos 3:1-2 the pattern outlined by H. Huffmon, "The Covenant Lawsuit in

The disputation style of Amos 3:1b and the mention of the Exodus, which serves as a reminder of Israel's covenantal relationship with Yahweh,¹ favor such a view.

Semantic and other exegetical considerations

The authenticity and the inclusiveness of the designation "sons of Israel" have been an object of contradictory opinions in scholarly writings.² However,

the Prophets," *JBL* 78 (1959): 285-295. He interprets Amos 3:1a as a call to convene the court; 1b is a historical prologue; 2a uses covenant language; and finally, 2b mentions the indictment. See also Dennis J. McCarthy, *Treaty and Covenant* (Rome: Biblical Institute Press, 1981), 240.

¹Stuart, *Hosea-Jonah*, 321.

²The authenticity and inclusiveness are supported by Stuart, *Hosea-Jonah*, 321; Smith, *Amos*, 101-102; Andersen and Freedman, *Amos*, 379; Mays, *Amos*, 54-58; R. S. Cripps, *A Critical and Exegetical Commentary on the Book of Amos* (London: SPCK, 1929), 150, 151. A different view is expressed by other commentators: Polley, 55, 56, Amsler, 185-186; Wolff, *Joel and Amos*, 175-178; Rudolph, 152-153; Soggin, *The Prophet Amos*, 54-56. Harper, 65-66, considers the term "sons of Israel" itself to be a gloss. Hayes, *Amos*, 123, voices an opinion shared by a number of commentators that "if verse 1b is a gloss, as it appears likely, then it can be understood as an attempt by a later editor/copyist to insure that readers understood that Judeans were included in the statements of verse 2." See also Paul, *Amos*, 100, 101; Soggin, *The Prophet Amos*, 53, 54; Melugin, 380-381; Wolff, *Amos*, 175; Schmidt, 173. Smith, *Amos*, 101, notes that the disputation style with its rhetorical questions, which seems foreign to the brief announcement of judgment, has prompted scholars to question the unity of 3:1-8. Accordingly, Maag, 12, in fact classifies Amos 3:1, 2 with the previous section 2:6-16. This hypothesis is refuted by Soggin, 53. For a refutation of the various hypotheses of nonauthenticity of Amos 3:1, 2, see Smith, *Amos*, 101, 102.

the term "sons of Israel"¹ is, despite the claim of nonauthenticity held by some commentators on no convincing ground, an inescapable evidence for the fact that Amos intends the message he delivered to go to the people of both the Northern and Southern Kingdoms.² The inclusiveness of the phrase is clearly specified in 3:1b.³

The "sons of Israel," defined as a family,⁴ are

¹The LXX reads οἶκος Ἰσραὴλ (house of Israel), the same as the Hebrew manuscript Codex Petropolitanus and the Petersburg Codex of the Prophets dating from A.D. 916 (see Ernst Würthwein, *The Text of the Old Testament* [Grand Rapids, MI: Eerdmans 1985], 35). Their difference from the Masoretic text, which is supported by the Targum and the Vulgate, cannot lead to the conclusion of S. Talmon, "Synonymous Readings in the Textual Traditions of the Old Testament," in *Studies in the Bible*, ed. C. Rabin, Scripta Hierosolymitana 8 (Jerusalem: Magnes, 1961), 346-348, who understands the variant "house of Israel" to be synonymous with the reading of the MT. In the book of Amos, a disregard of the specific terminology he used may result in missing meaningful aspects of the theology of the book as it appears in the MT.

²See Paul, *Amos*, 100, who also cites R. Bach, *Die Aufforderungen zur Flucht und zum Kampf im alttestamentlichen Prophetenspruch*, WMANT 9 (Neukirchen-Vluyn: Neukirchener Verlag, 1962), 155, according to whom "the prophet Amos refers to two 'Israels,' the nation=the northern Israel, (and) a people with a history . . . two repositories of Israel--Israel and Judah (Amos 3:1,2; 5:25; 9:7)."

³Wolff, *Joel and Amos*, 174, 175, considers Amos 3:1b as what he terms "a literary supplement of the deuteronomistic redaction." Paul, *Amos*, 100, also shares the assumption that 3:1b is secondary, functioning as an explanatory gloss to make clear that his reference to Israel applies to Judah as well; however, he does not, as Wolff does, ascribe it to a deuteronomistic redaction.

⁴The word **יִשְׂרָאֵל** comes from a root meaning to "pour out," probably in reference to blood and/or semen. Christopher J. H. Wright, *God's People in God's Land*:

addressed as an entity sharing an identity rooted in the past, the deliverance from Egypt, the Exodus event, and a special relationship with Yahweh in terms of election.¹

Family, Land, and Property in the Old Testament (Grand Rapids, MI: Eerdmans, 1990), 48-53, advocates the expression "kin group" which, in his view, is neutral and semantically appropriate. Gottwald, 258, contends that it is better to keep the meaning of the word *מִשְׁפָּחָה* more open and translate it by a "protective association of extended families." It is clear that Amos's usage of the term to designate Israel, the only such usage in the Bible, is defined in the very context since reference is made to an entity sharing the experience of the Exodus and election. The definition implied in Josh 7:16-18, concerning the clan to which Achan belongs, is certainly too narrow in this case to provide a basis for the understanding of the term *מִשְׁפָּחָה*. As far as the book of Amos is concerned, this remark implies the need for a modification of the hypothesis advanced by Christopher J. H. Wright, "Family," *ABD* (1992), 2:761, according to whom the word clan is perhaps the best available rendering of the word *מִשְׁפָּחָה*. In fact, Amos 3:2 is certainly a case in point that the categories of social anthropology used in the field of biblical studies for the delineation of the various units that constitute Israelite society should not be adopted unchecked. The caution advocated by D. Fiensy, "Using the Nuer Culture of Africa in Understanding the Old Testament: An Evaluation," *JSOT* 38 (1987): 73-83, when he wrote, "The Old Testament specialist must follow the current debate in anthropology to ensure that biblical research is not based on discredited ethnological theories," is still valid. For a review and critique of social anthropology applied to the understanding of ancient "Israel," see Martin, 95-117.

¹See Seock-Tae Sohn, *The Divine Election of Israel* (Grand Rapids, MI: Eerdmans, 1991), 24-26. Schmidt, "Die deuteronomistische Redaktion des Amos buches," 168-192, links the word *מִשְׁפָּחָה* with the election theme that is one of the ideas traced by H. Lubczyk, such as Israel's special relationship to God, her election, the wilderness wandering, the possession of the land, the renunciation of other gods, the relationship of Israel to other nations, the call of God to Israel, the guilt of Israel, the task of prophecy, and threats of judgment. See H. Lubczyk, "Der Auszug Israels aus Ägypten. Seine theologische Bedeutung in prophetischer und priesterlicher Überlieferung," *Erfurter Theologische Studien* 11 (1963): 7-10, 66-76, as quoted in T. R. Hoobs, "Amos 3:1b and 2:10," *ZAW* 81 (1969): 385.

This entity is considered in its continuity from the past experience to the present situation of the people of God in the days of Amos. They are threatened with punishment precisely because of their status in their covenantal relation with Yahweh. Stuart is correct when, referring to Deut 4:25-31, he writes about Amos 3:1, "Israel, North and South viewed as a historical continuum in the typical covenantal manner."¹

The pending judgment is announced for the future.² The iniquities of the large entity, both Northern and Southern Kingdoms, are the cause of this declaration.

The specification that the "sons of Israel" are the only ones known³ of all the families of the earth מכל משפחות האדמה, a phrase repeatedly used in the OT⁴ referring to the great variety of ethnic and socio-political groups among humankind,⁵ could lead to the conclusion that

¹Stuart, *Hosea-Jonah*, 321.

²Amos 3:2, "You only have I chosen among all the families of the earth; therefore I will punish you for all your iniquities." An analysis of the future of this entity is presented later in this work.

³Herbert B. Huffmon, "The Treaty Background of Hebrew YĀDA'," *BASOR* 181 (1966): 31-37, has demonstrated that the verb יָדָא is at times used in reference to covenant recognition of Israel by Yahweh, as is the case in Amos 3:2 (p. 34). See also Seilhamer, 441, who specifies that the technical sense called for should be rendered: "You only have I recognized by covenant."

⁴For example Gen 12:3; 28:14.

⁵Stuart, *Hosea-Jonah*, 322.

here Amos explicitly emphasizes the ethnic dimension of God's people. However, ethnicity is not an issue in the book of Amos. The fact that the Exodus is mentioned as the ground for the peoplehood of the sons of Israel forbids making such a conclusion, which would also be historically inaccurate. This observation, however, should not lead to a downplay of the aspect of lineage contained in the word **בְּנֵי** (families);¹ the other aspect present in the text is the identity as a result of the deliverance from Egypt. The expression "sons of Israel" refers to the elected people of God on the verge of being punished. In my view, the choice of terminology is intended to indicate the nature of the encounter Yahweh is having with the addressee, the targeted audience.

In Amos 3:1-2 appear the three notions of election, covenant, and judgment that are intimately connected and which constitute the backdrop against which the encounter between Yahweh and the entity referred to as "sons of Israel" can be appropriately defined. "Sons of Israel" is

¹Andersen and Freedman, *Amos*, 380, caution against an extreme interpretation of such a phenomenon. Discussing this issue, they wrote: "The Israelite ethnic stock, with roots of great antiquity in the patriarchal age, was the nucleus for such growth, fostered during the formative Mosaic era by the active proselytism of the new monotheistic faith (Mendenhall 1973: 177-83). The multiracial constitution of Israel during this transitional period should not be exaggerated, however, to the point that the nation is no more than a melt of previously unrelated peoples (Mendenhall 1973: 180-81). This thesis has been carried to an extreme by Gottwald (1979: 237-343)."

here a generic term referring to the individuals sharing the same covenantal relationship with Yahweh, from the Exodus to the time of Amos. The aspect of continuity is certainly present but not necessarily in terms of a biological one. Moreover, the special status of the "sons of Israel" should be understood in terms of the revelation of Yahweh, which is at the basis of Israel's election.¹ This of course does not imply that Yahweh's acts are limited to the "sons of Israel," and can explain the apparent contradiction with Amos 9:7 where Yahweh's acts surely extend to other peoples. Therefore, there is no contradiction between Amos 3:1 and 9:7.

"Sons of Israel" in Amos 3:12

Translation and textual considerations

The MT reads as follows:

כֹּה אָמַר יְהוָה
כַּאֲשֶׁר יִצְלֵל הָרֶעָה מִפִּי הָאֵרֶץ
שְׁחִי כְרָעִים אוֹ בִרְלֵ-אֶזְן
כֵּן יִנָּצְלוּ בְנֵי יִשְׂרָאֵל
הַיֹּשְׁבִים בְּשִׁמְרוֹן בְּפֶתַח מִצְרָה וּבְהִמְשֵׁךְ עָרֶשׁ:

I translate as follows:

Thus says Yahweh,
"Just as the shepherd snatches from the lion's mouth
a couple of legs or a piece of an ear;
So will the sons of Israel, those dwelling in Samaria

¹It may also be that the basis of "Israel's" expulsion from Yahweh's land is the fact that they are the beneficiaries of God's revelation.

be snatched away--with the corner of a bed and the cover of a couch.¹

Text unit and genre considerations

This verse begins with the introductory formula usually used to introduce a new section. In this instance, however, it intensifies the certainty and scope of the punishment to befall the "sons of Israel" dwelling in Samaria. It is thematically linked to the previous verse and continues the theme of "dispossession,"² which runs on to Amos 4:3. In this section, the entities targeted and singled out and affected by the punishment are respectively the citadels, the "sons of Israel" dwelling in Samaria, the

¹Commentators differ considerably in the translation of the last line, mostly recognizing the difficulty or ambiguity of the sentence *בַּמֶּטֶחַ וּבִרְמֶשֶׁק עָרֵשׁ*. The following translations are offered: "So will the sons of Israel be rescued, who sit in Samaria at the footboard of the couch and at the headboard of the bed" by Wolff, *Joel and Amos*, 196; "So will the Israelites who live in Samaria be 'rescued' --just some luxurious bedding here, some fine couch fabric there" by Stuart, *Hosea-Jonah*, 327; "So shall the Israelites dwelling in Samaria be rescued, only with the head of a bed or the foot of a couch" by Paul, *Amos*, 115. For a detailed survey on this issue including the early versions and medieval Jewish exegesis and other commentators' rendering, see Dominique Barthélemy, *Critique Textuelle de l'Ancien Testament: Ézéchiel, Daniel et les 12 Prophètes*, Orbis Biblicus et Orientalis 50/3 (Göttingen: Vandenhoeck & Ruprecht, 1992). In spite of the variety of translations, the intent of the passage would, at the most, fluctuate between considering the meaninglessness of the number of persons who will be rescued or the extent of the destruction of their possessions, or the emphasis could be on the symbol of their riches that are snatched away along with them, to point out the end of their life of luxury. In Amos 3:14 the extent of the destruction reaches the winter houses, the summer houses, and the great houses.

²Paul, *Amos*, 119.

altars of Bethel, the winter and summer houses, the houses of ivory and the great houses, and the wealthy leading women of Samaria.

The lawsuit genre in the display of the curses continues throughout this whole section. It is within this context that Amos 3:12 can be analyzed for the understanding of the referent "sons of Israel" and the reason for its usage.

Semantic and other exegetical considerations

The occurrence of this designation gives valuable information concerning its referent. The question is how the qualifier "dwelling in Samaria" should be understood. Should the hypothesis advanced by Mark Daniel Carroll, according to whom, when there is no qualifier, the referent from the context is obviously the Northern Kingdom, be adopted?¹

In other words, does the modifier (those who dwell in Samaria) limit the extent of the word "sons of Israel?" In this case it would mean that the "sons of Israel" are only those limited to the territory of Samaria, implying that there are other people who may be called "sons of Israel" who live elsewhere. Or does the modifier itself function as a definition, to explain the exclusive reference of the term

¹Carroll, 184.

"sons of Israel"? The context clearly favors the former interpretation.

Compared to the mention of the designation "sons of Israel" in 3:1, with a qualifier implying that the entity goes beyond the reference to the inhabitants of the Northern Kingdom to designate "Israel" as a historical continuum, in Amos 3:12 the focus is without a doubt the Northern Kingdom. It refers more specifically to the people of the mountains of Samaria, as specified in Amos 3:9.

As Andersen and Freedman, themselves, acknowledge, the restriction of the scope of the reference to the northerners runs counter to their hypothesis according to which the expression "sons of Israel" refers to Israel as a whole, both kingdoms being in view.¹ They are, however, right to acknowledge that the people of the Northern Kingdom are qualified to be called "sons of Israel" in their identity as people of God.²

The setting in which the term "sons of Israel" occurs has been an object of debate because of the concept of remnant which appears in the same verse.³ The entity referred to as "sons of Israel" is threatened with military invasion, and as a result of it a decimation of the

¹Andersen and Freedman, *Amos*, 103.

²*Ibid.*

³For a detailed discussion concerning the concept of remnant and also for the debate about the problematic last part of vs. 12, see Hasel, *The Remnant*, 179-181.

population. It follows that only a remnant distinguished by its meaninglessness will survive as an indication of total loss.¹ The term "sons of Israel," therefore, in Amos 3:12 refers to the section of the people of God, in particular those residing in the capital of the Northern Kingdom.²

"Sons of Israel" in Amos 4:4-5

Translation and textual considerations

The MT reads as follows:

4 באו בית-אל ומשעו הנלול הרבו למשע
והביאו לבקר זבחיכם לשלש ימים מעשרתיכם:
5 וקטר מחמץ תורה וקראו נדבות השמיים
כי כן אהבתם בני ישראל נאם אדני יהוה:

¹Ibid., 181.

²The reference to Samaria is an indication that the center of the political structure of the kingdom is going to be affected, as will the whole nation. Amos, at times, addresses a specific group within the people of God, as is clear in the same chapter concerning the rich in vs. 15, or concerning the women residing in Samaria mentioned in 4:1-3. The indictment pronounced in vs. 11 successively mentions the land, the citadels, and Samaria. The mention of Samaria is not exclusive or restrictive to only those dwelling in Samaria, as will be obvious when we consider the people Amos addresses. Among the addressees in the book of Amos listed by Gerard Van Groningen, *Messianic Revelation in the Old Testament* (Grand Rapids, MI: Baker Book House, 1990), 466, 467, there are the people who are redeemed from Egypt (2:10; 3:1; 9:7), the mothers and matrons who demanded the best of food and furnishings at the expense of the poor (4:1), the farmers (4:7-9; 5:16b-17), the soldiers (5:3), the judges (5:7), the businessmen (5:11; 8:4-6), the worshipers (5:21-23), the leaders in Samaria and Jerusalem (6:1-7), Amaziah, the priest at Bethel (7:14-17), and young men and women (8:13). Furthermore, the indictment against the altars of Bethel and the horns of the altar concerns only the worshipers who dwell in Samaria. Finally, the mention of "house of Jacob," whatever this designation means, is not restricted to only the inhabitants of Samaria.

I translate as follows:

4 Come to Bethel and sin, to Gilgal and sin even more.
Bring your sacrifices every morning,
Your tithes every three days.
5 Burn a thanksgiving offering of leavened bread,
and proclaim freewill offerings; make them known.
For you love that, sons of Israel;
declares the Lord Yahweh.

Text unit and genre considerations

Amos 4:4-5 begins a new subsection thematically unified by the issue of worship, in particular based on self-exaltation. The following vss. 6-11 describe Yahweh's attempts to cause the "sons of Israel" to return to Him as the legitimate focus of true worship. In the immediate context of this verse, Amos uses sarcasm as rhetorical strategy to confront his audience.¹

Semantic and other exegetical considerations

In this section the term "sons of Israel," as the preceding verse indicates, refers to the worshipers who go to Bethel and Gilgal to worship.² It is plausible to limit the designation to the inhabitants of the Northern Kingdom³

¹Luis Alonso Schökel, *A Manual of Hebrew Poetics* (Rome: Editrice Pontificio Istituto Biblico, 1988), 160, lists this procedure as a figure of speech.

²Concerning these two sites of worship, see Hans M. Barstad, *The Religious Polemics of Amos: Studies in the Preaching of Amos 2, 7b-8; 4, 13; 5, 1-27; 6, 4-7; 8, 14*, *Vetus Testamentum Supplement* 34 (Leiden: E. J. Brill, 1984), 49-54.

³Against the hypothesis proposed by Andersen and Freedman, *Amos*, 102-103.

for whom clearly one of these worship centers had been established as a national sanctuary after the division of "Israel" into two kingdoms and under Jeroboam I.¹ Likewise, Gilgal in the book of Hosea is referred to as a sanctuary for the people of the Northern Kingdom.²

One can argue that the traditions about Bethel go back to the patriarch Jacob and that Gilgal was the first central sanctuary after the conquest under the leadership of Joshua; therefore, they could both apply to either kingdom as well. However, in the book of Amos itself, in the context of the encounter between Amos and Amaziah, the priest at Bethel, Bethel is considered the sanctuary of the king who is appropriately identified as Jeroboam II, the only king of the Northern Kingdom mentioned in the superscription of the book.³

It has been acknowledged that both cult sites are located in northern Israel. The rites described in a

¹1 Kgs 12:25-32.

²Hos 12:11. The context, as I show in the analysis of the designation "Israel" and related terms in the book of Hosea, indicates that the Northern Kingdom is the target of this indictment. The recurrence of the term "Ephraim" as a designation for the Northern Kingdom in the same context corroborates this view. See Stuart, *Hosea-Jonah*, 337. Hayes, *Amos: The Eighth-Century Prophet*, 143, suggests that Gilgal was probably the religious center of Pekah's realm.

³Amos 1:1.

satirical caricature¹ are also characteristic of northern Israel.²

The designation "sons of Israel" in Amos 4:5 refers to an entity of false worshipers committed more to their pleasure than to conformity and fidelity to Yahweh's person and requirements. The referent is a people characterized by a pilgrimage to wrong places of worship, by inappropriate sacrifices and gifts, and also by the wrong motivations in their self-centeredness.³

"Sons of Israel" in Amos 9:7

Translation and textual considerations

The MT reads as follows:

הֲלוֹא כְּבָנֵי כְּשִׁיִּים אַתֶּם לִי בְנֵי יִשְׂרָאֵל נְאֻם-יְהוָה
הֲלוֹא אֶת-יִשְׂרָאֵל הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם
וּמִלְּשָׁתַיִם מִכַּפְתּוֹר וְאֶרֶם מִקִּיר:

I translate as follows:

Are you not like the "sons of Ethiopia" to me,
O "sons of Israel?" declares Yahweh.
Have I not brought up Israel from the land of Egypt,
and the Philistines from Caphtor and Aram from Kir?

Text unit and genre considerations

¹Hayes, *Amos: The Eighth-Century Prophet*, 142.

²Paul, *Amos*, 140.

³The nine verbs employed in vss. 4 and 5, six of which are imperatives, and the fifth, an infinitive absolute functioning as an imperative, are cultic activities that are clearly not approved by Yahweh. This is indicated by the ironic tone of the appeal in these two verses. See Paul, *Amos*, 140.

There is no unanimity regarding the section to which this verse belongs.¹ The subunit 7-10, which belongs to a larger unit,² is in a prose style in which Yahweh speaks in the first person. It occurs after the fifth vision, which

¹The section comprising 8:4-9:15 is said by a number of commentators to be composed of three separate units with 9:11-15 considered to be secondary. See Dorsey, 321-323. Stuart, *Hosea-Jonah*, 390, links the whole of Amos 7-10 to the preceding vss. 1-6 on the basis of the judgment theme. He argues that the eschatological promise language begins in vs. 11, where a new section begins. He considers 9:1-10 to be an inseparable unit. In his view, "vv 7-10 elaborate on the judgment language of the hymnic fragment in vv 5-6, which is in turn a purposeful conclusion to the vision of vv 1-4." Commentators deal with vs. 7 as a self-contained unit. Regarding this latter view, Hammershaimb, 132, comments on this verse separately from 1-6 and 8-15; Mays, *Amos*, 156-160, contends that it is not certain that vss. 7 and 8 compose one rhetorical unit. He suggests that 8b is a later addition to the text. Amsler, "Amos," 241, considers vs. 7 as an independent and complete oracle in itself.

²See Smith, *Amos: A Commentary*, 264, 265. To support the unity of the whole section 1-10, in particular the dispute in 9:7-10 and the vision in 9:1-4, he notes the verbal and thematic connections with the preceding paragraphs: the repetition of the "eyes of the Lord" in 9:3-4 and 9:8; "I will destroy them" is a common thought with 9:1-4; "from the face of the earth" is in 9:6 and 9:8; divine orders are found in 9:3-4 and 9:9; the shaking in 9:9 is reminiscent of the shaking of the temple in 9:1 and God's shaking of the earth, 9:5. Furthermore, he notes that both sections refer to the use of the sword (9:1, 10), and evil, calamity (9:4, 10) is what God will bring on those who think they are protected from catastrophe. Neher, *Amos: Contribution à l'étude du prophétisme*, 150, argues that 7:7-15 presents both an internal and an external unity. He writes: "Au point de vue formel, le passage IX, 7-15 d'Amos présente une double unité: unité interne d'abord, puisque les versets sont construits sur un développement trithématique fourni par les expressions bené-Israel, beth-Israel, ammi-Israel et leurs corollaires; unité externe ensuite, puisque ce développement répond au schéma général du livre d'Amos. Les versets ne sont donc ni fragmentés, ni isolés; aucune distance ne les sépare du reste du livre."

focuses at length on the inescapability of divine judgment.¹ It has been noted that these verses are written in the form of a disputation speech² where the entity "sons of Israel" is addressed as the audience that is challenged by means of covenantal language.³

In this setting, the term "sons of Israel" appears in the first part of a double rhetorical question. It has been suggested that this rhetorical question introduces a disputation saying whose purpose is to contradict the popular belief that Israel, precisely because of its Exodus from Egypt, occupies a privileged place before God.⁴ It

¹Amos 9:1-6.

²A number of scholars share this view. See Smith, *Amos: A Commentary*, 264, 265; Vogels, 74-75; Adrian Graffy, *A Prophet Confronts His People* (Rome: Biblical Institute Press, 1984), 17, 18; Koch, *Amos, I*, 232-233; Wolff, *Joel and Amos*, 109.

³Vogels, 74, 76, draws attention to the fact that the technical formula used in 7b to mention the Exodus from Egypt and its parallel formulas are nearly always in a covenant context.

⁴A debate has been occasioned by the theme of election which seems to be denied to "Israel" in this verse, contrary to the declaration of Amos 3:2. For a discussion of the different opinions, see Vogels, 72-79; Neher, *Amos: Contribution à l'étude du prophétisme*, 36-48. Amsler, "Amos," 241, grasps the real issue of these declarations when he writes: "comme en 3. 1 s, ce n'est pas la négation de l'alliance au profit de quelque nivellement de l'histoire universelle des peuples mais une polémique acerbe contre les déformations orgueilleuses que l'élection suscite en Israël. Mais là où l'oracle de 3. 1 s remet Israël à sa place en lui rappelant les conséquences de son élection, cet oracle-ci le fait en évoquant le fondement de son élection. Celui-ci réside dans le libre choix de YAHWEH et non dans une qualification particulière d'Israël." Finley, 320, points out that theologically the passage asserts that God is in

specifies why "Israel" is now the object of Yahweh's destructions contrary to its expectation.¹

Semantic and other exegetical considerations

These verses presuppose an audience which is here called "sons of Israel." Amos 3:2 is evoked as a support that, here too, the people are relying on their status as the elected people of God to indulge their popular belief that they will be protected from harm and danger.² The refutation of such a popular belief is the focus of vs. 7. Actually, Theodore Laetsch's hypothesis according to which Yahweh reverses four stock phrases, such as "We are children of Israel," "the Lord has brought us from the land of Egypt," "the eyes of the Lord are upon us," "the evil shall not overtake nor prevent, anticipate, surprise us," to

control of all the nations. The issue concerns the universal sovereignty on God's side and the lack of obedience on the people's side. God cannot be manipulated either from the ark of the covenant (1 Sam 4:3-11) or the covenant itself. Vogels, 72-79, sees no contradiction whatever between Amos 3:2 and 9:7. He explains their harmony in the light of the biblical teaching of election and covenant of Israel and universalism at the same time.

¹Paul, *Amos*, 282; Stuart, *Hosea-Jonah*, 393.

²Hayes, *Amos, The Eighth-Century Prophet*, 218-219; Soggin, 143.

defy the expectations of the people, is not foreign to the immediate context, nor to the whole of Amos.¹

In this occurrence of the term "sons of Israel," there is no unanimity regarding who the referent is. On the basis of the mention of the Exodus in 9:7b, the designation is understood to refer to both kingdoms--the whole of Israel.² Other commentators favor the interpretation that identifies the reference of the designation "sons of Israel" to the Northern Kingdom.³

The oracle of Amos 9:7 is addressed to an unfaithful entity called here "sons of Israel," also defined as a sinful kingdom in the next verse.⁴ The referent of the designation is best understood in the light of the remainder of vss. 8-10. Because "Israel" is not immune by virtue of the covenant with Yahweh, especially in their condition of unfaithfulness, destruction is going to befall them. The "sons of Israel," constituting Israel as a socio-political entity, are going to their end. In other words, the people of God as a kingdom is going to end (Amos 8:2).

¹Theodore Laetsch, *Minor Prophets*, Concordia Classic Commentary Series (Saint Louis, MO: Concordia Publishing House, 1975), 187-189.

²Andersen and Freedman, *Amos*, 122, Hammershaimb, 135; Kapelrud, 40.

³Rosenbaum, 82; Danell, 133.

⁴Amos 9:8. Vogels, 79, sees a connection between Exod 19:6 where "Israel" is called a priestly kingdom and Amos 9:8a where it is called a sinful kingdom.

The restriction of the total decimation does not concern the socio-political entity as such, but rather a group among the people of God symbolically called the "house of Jacob." The fate of Israel as the people of God in their socio-political identity is clearly settled.

In the fourth vision, Yahweh had already specified that the end of His people had come. This section of the book brings that prediction into focus again. In my view, the referent of the expression "sons of Israel" is not limited to the Northern Kingdom, even if the people of the Northern Kingdom might have constituted the immediate audience of the prophet's declarations. It is unlikely that one segment of God's people (the Southern Kingdom) would be excluded in a broad discussion about the migrations of various groups.

The Combination "House of Israel"

The designation **בית ישראל** occurs 146 times in the OT, accounting for almost 6 percent of the references to Israel in the OT and one fourth of all the references to Israel in the book of Amos.¹ The word "house" in itself can have various connotations.² It has been argued that when in

¹Block, "Israel's House: Reflections on the Use of **BYT YŚR'L** in the Old Testament in the Light of its Ancient Near Eastern Environment," 258.

²It can refer to any dwelling: a tent, a temple, or a palace. It is also used to refer to variety of social units. It is used to designate the members of a family or extended

construct with Israel it emphasizes the people as a unified body, to be distinguished from "sons of Israel" which stresses the plurality of individuals of whom the whole consists.¹

In his study of the designation "house of Israel" in the OT in the light of its ancient Near Eastern environment, Daniel Block concludes that

the outstanding characteristic of the use of *byt Israel* in the prophets is its vocative function. The critical circumstances immediately preceding the fall of the Northern Kingdom in the eighth century, and Judah toward the end of the seventh and the beginning of the sixth contributed to the adoption of this hortatory device. The scope of the expression fluctuated in the prophets between the entire nation on the one hand and the Northern Kingdom alone on the other.²

If it is accurate that this expression fluctuates between two referents, what is the precise delineation or clue that will enable us to differentiate between the intended referents? The divergence of opinions invites caution; however, the respective contexts are decisive in the interpretation of such an expression.

family; see Gen 46:27 where the house or household of Jacob comprises 70 persons, or Gen 14:14 concerning the household of Abraham. See E. Jenni, "bajit: Haus," *THAT* (1971), 1:308-313; Hoffner, "ב'ית," 2:107-116; Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English* (New York: Macmillan Publishing Company, 1987), 76; Ludwig Koehler and Walter Baumgartner, *Hebräisches und Aramäisches Lexicon zum Alten Testament* (Leiden: E. J. Brill, 1967), 119.

¹Block, "Israel's House: Reflections on the Use of BYT YŠR'L in the Old Testament in the Light of Its Ancient Near Eastern Environment," 259.

²Ibid.

In the book of Amos, of the eight occurrences of this expression, six occur in chaps. 5 and 6 while the remaining two are found in chaps. 7 and 9. It has been noticed that they all occur in what is generally called the "second section" of the book beginning with chapter 5.¹

"House of Israel" in Amos 5

Translation and textual considerations

The MT reads as follows:

5:1 שמעו את-הדבר הזה אשר אנכי נשא עליכם קינה בית ישראל:
 2 נקלה לא-תוסיף קום בתולת ישראל
 נאשה על-אדמתה אין מקימה:
 3 כי כה אמר אדני יהוה
 העיר היצאת אלף תשאר מאה והיוצאת מאה
 תשאר עשרה לבית ישראל:
 4 כי כה אמר יהוה לבית ישראל
 דרשוני וחיו: 5 ואל-תדרשו בית-אל
 והגלגל לא תבאו ובאר שבע לא תעברו
 כי הגלגל נלה יגלה ובית-אל יהיה לאון:
 6 דרשו את-יהוה וחיו פן-יצלח כאש בית יוסף
 ואכלה ואין-מכבה לבית-אל:
 7 ההםכים ללענה משפט וצדקה לארץ הניחו: (5:1-7)
 25 הוֹבְחִים וּמְנַחֵה הַנִּשְׁתֵּם-לִי בַּמִּדְבָּר אֲרֻבְעִים שָׁנָה בֵּית יִשְׂרָאֵל:
 26 וְנִשְׁאַתֶּם אֶת סִכּוֹת מַלְכְּכֶם וְאֵת כִּיּוֹן צִלְמֵיכֶם
 כּוֹכֵב אֱלֹהֵיכֶם אֲשֶׁר עֲשִׂיתֶם לָכֶם:
 27 וְהִגַּלְתִּי אֶתְכֶם מִהַלְאֵה לְרִמְשֵׁק
 אָמַר יְהוָה אֱלֹהֵי-צִבְאוֹת שְׁמוֹ:
 (5:25-27)

I translate as follows:

5:1 Hear this word which I am lifting up against you as a dirge, O house of Israel,
 2 She has fallen no more to rise, the virgin Israel,

¹Koch, *Amos: Untersuchung mit den Methoden einer strukturalen Formgeschichte*, 118-120, limits the second section to chaps 5-7, in which case seven occurrences of the designation "house of Israel" occur in these chapters. See also Neher, *Amos: Contribution à l'étude du prophétisme*, 147.

abandoned on her land with none to lift her up.
 3 For thus says the Lord Yahweh:
 the city which goes forth a thousand will have a hundred
 left,
 and the one which goes forth a hundred will have ten left
 to the house of Israel.
 4 For thus says Yahweh to the house of Israel,
 Seek me that you may live
 5 But do not seek Bethel, and do not go to Gilgal,
 and do not cross over to Beersheba.
 Surely Gilgal shall go into exile and Bethel shall become
 nothing.
 6 "Seek Yahweh that you may live,
 Lest He break forth like a fire, O house of Joseph,
 And it will devour Bethel, with none to quench it.
 7 O those turn justice into wormwood
 and cast righteousness down to the earth."
 25 "Did you present Me with sacrifices and grain offering
 in the wilderness for forty years, O house of Israel?
 26 "You also carried along Sikkuth your king
 and Kiyyn, your images, the star of your gods which you
 made for yourselves.
 27 Therefore, I will make you go into exile beyond
 Damascus,"
 says the Lord, whose name is the God of hosts.

Text unit and genre considerations

Several studies made on the structure and unity of
 this section have shown that this chapter as a whole, or
 part of it, is a coherent unit.¹ A good case is made for

¹See Jan de Waard, "The Chiastic Structure of Amos 5:1-17" *VT* 27 (1977): 170-177; Waard and Smalley, *A Translator's Handbook of the Book of Amos*, who argue that Amos 5:1-7 is an example of palistrophe. N. J. Tromp, "Amos 5:1-17: Towards a Stylistic and Rhetorical Analysis," *OTS* 23 (1984), 65-85, and Donald W. Wicke, "Two Perspectives (Amos 5:1-17)," *CurTM* 13 (1986): 89-96, concur with their conclusion concerning the unity of the passage. Cf. C. Coulot, "Propositions pour une structuration du livre d'Amos au niveau rédactionnel," *RSR* 51 (1977): 167-186. For a discussion on this issue, see Auld, 50-59. Gary V. Smith, "Amos 5:13: The Deadly Silence of the Prosperous," *JBL* 107/2 (1988): 289-291, reinforces these conclusions by suggesting another reading of the so-called problematic hymnic material of vs. 13 which de Waard was unable to fit into the chiastic structure, and which Tromp treated as a mysterious

the chiasm discerned in vss. 1 to 17. In my view, the chiasm observed in these verses should not hide the thematic links of Amos 5:18-27. There is a thematic coherence from the military invasion and defeat mentioned in vss. 1 to 3, to the exile mentioned in vs. 27.¹

The "lament" genre that characterizes this passage is agreed upon among scholars. However, we have to note that as such this genre does not limit itself to the first three verses, because of the explicit usage of the Hebrew word *נִיִּין* (dirge). Therefore, this theme runs through the whole of chaps. 5 and 6. After the call to "repentance" of vss. 4-9 and the series of complaints of vss. 10-13, followed by a call to "repentance," the theme of lament comes again explicitly to focus from vs. 16. Here, it is highlighted by the usage of the Hebrew idiom *'וְאֵל* used twice for an emphasis on the reality of the lament.² This word is again used in

conclusion. For a different view, see Amsler, *Amos*, 163, 204-205.

¹J. Lust, "Remarks on the Redaction of Amos 5:4-6, 14-15," *OTS* 21 (1981), 65-85, is in favor of the presence of a chiasm in the wider context of Amos 4-6:7. Andersen and Freedman, *Amos*, 469, argue for the unity of Amos 5:1-27 by pointing to the inclusion with the occurrence of the designation "house of Israel" in vss. 1 and 25.

²A thorough study of this word is provided by J. Vermeylen, *Du prophète Isaïe à l'apocalyptique: Isaïe, I-XXXV, miroir d'un demi-millénaire d'expérience religieuse en Israël*, *Etudes Publiques* (Paris: Librairie Lecoutre, J. Gabalda et C^{ie} Éditeurs, 1977), 603-652, who notes that the use of this particle (52 times) is found exclusively in the prophetic literature except once in 1 Kgs 13:30, which is also about a funeral. Moreover, in his view the lament oracles play a preeminent role concerning the structure of

5:18; 6:1 as an indication of the continuation of the subject matter until 6:14, which concludes with the same theme of affliction.¹ Moreover, besides 5:1-3 and in addition to the general lament tone of the events referred to in these two chapters, several terms related to death and funeral such as "evil time," "wailing," "mourning" "professional mourners" and "day of calamity" are present throughout these two chapters.

Semantic and other exegetical considerations

Four times in chaps. 5, Amos uses the qualified designation "house of Israel," respectively in vss. 1, 3, 4, and 25.² This entity is addressed three times in the

the book of Amos.

¹The correction of הַמִּכִּים in Amos 5:7 into הוֹי הַמִּכִּים and of הַשִּׁמְחִים in Amos 6:13 into הוֹי הַשִּׁמְחִים as suggested in BHS followed by scholars such as Vermeylen, 632, though they would make sense, are not necessary for the understanding of the verse, as acknowledged by Hayes, *Amos, The Eighth-Century Prophet*, 160. Furthermore, to apply the same procedure before the participle הַשִּׁמְחִים "those who pant over" of Amos 2:7 is clearly unwarranted.

²The LXX has an additional reading "house of Israel" in Amos 5:6 instead of Bethel. There is no compelling argument either to shift the expression לְבֵית יִשְׂרָאֵל from the end of vs. 3 to the beginning of the same verse as do Wolff, *Joel and Amos*, 227; and Paul, *Amos*, 157; the same view is shared in the BHS on the basis of a comparison with 4:1a; or to delete the expression altogether. For the latter opinion, see Rudolph, *Amos*. It is suspected to be a copyist error by Wolff, *Joel and Amos*, 227, or simply an addition, by Soggin, 82. From a literary perspective, the expression "house of Israel" forms an inclusio with vs. 1, leading to interpreting both occurrences as the same entity.

vocative (vss. 1, 4, and 25).¹ In this chapter, the prophet Amos describes either the present or the future of the entity designated by **בֵּית יִשְׂרָאֵל** whom he summons to hear the word of the Lord.

Several metaphors are used throughout this chapter to describe the fate of "Israel." The first three verses use military language to describe the condition of "Israel." Then cultic language is employed to call the people back to God, followed by a warning of judgment, judicial language (10-15), and announcement of catastrophes that will fall on the city and the fields (16, 17). Likewise, the expectation of the people concerning the day of the Lord is frustrated. Finally, vs. 21 comes back to the cultic language ending with the judgment of deportation and exile.

The designation "house of Israel" is consistently used as a designation of the same addressees, presumably the audience to whom the prophet Amos is addressing his indictment. However, the particular connotation that justifies the choice and usage of such a designation instead of another is to be determined by more closely analyzing the various occurrences.

There are opposite points of view regarding the reference of the designation "house of Israel." On the one

¹This entity is also designated in the vocative by means of the related term "house of Joseph" in vs. 6, which is considered later in this dissertation.

hand, some scholars suggest that in these first three occurrences of the expression "house of Israel," Amos refers to the inhabitants of the Northern Kingdom¹ in terms of the population as a whole or only the monarchy of the Northern Kingdom and partisans of the reigning house of Jehu.² On the other hand, other scholars contend that in this fifth chapter of the book of Amos, the larger entity is in view.³

¹A. Vanlier Hunter, *Seek the Lord: A Study of the Meaning and Function of the Exhortations in Amos, Hosea, Isaiah, Micah, and Zephaniah* (Baltimore, MD: St Mary's Seminary and University, 1982), 96, suggests that there is a heightening in the way the people of the Northern Kingdom are designated: the general term "house of Israel" is used in vs. 4; with the usage of the designation "house of Joseph" in vs. 6, the construct remains the same whereas the absolute becomes more specific, and finally in the expression "remnant of Joseph" in vs. 15, the absolute remains the same whereas the construct becomes more specific. The attribution of the reference of these designations to the Northern Kingdom does not take into account the different nuances conveyed in the usage of the term "remnant," for example, which are examined later in this chapter. What is lacking is a clear assessment of the intent of these designations in this chapter. Among scholars who support the interpretation of the designation "house of Israel" to refer to the Northern Kingdom are: Polley, 170, 172; Smith, *Amos*, 161; idem, "Amos 5:13: The Deadly Silence of the Prosperous," 289; Mays, *Amos*, 85.

²This latter view is defended by Hayes, *Amos: The Eighth-Century Prophet*, 155, who, commenting on the designation "house of Israel" in Amos 5, suggests that the designation "house of Israel" in Amos 5:1, 3, 4, 25; 6:1, 14; 9:9 seems to have a more restricted reference than "house of Jacob" (3:13; 9:8) or "house of Joseph" (5:6, 15).

³Andersen and Freedman, *Amos*, 469, pointing out the inner organization and structure of the whole of chap. 5, suggest that the "you" addressed throughout is the larger entity including the Northern and the Southern Kingdoms. They wrote: "The charges enumerated in the woes are appropriately directed to the leadership responsible for the manner and practice of the cult and for the perversion of justice in official proceedings. This is the group

Arguments in favor of the reference being the Northern Kingdom revolve around the mention of the cultic places (Bethel, Gilgal and Beersheba),¹ and the expression "house of Joseph" in vs. 6, which most take to refer to the Northern Kingdom.²

When one takes into consideration the setting of this whole section beginning with Amos 3:1, where the reference is clearly the whole family, both Northern and Southern Kingdoms, and the woe oracle of Amos 6:1, where both Zion and Samaria are mentioned as the object of a curse,³ a case

primarily responsible and the only group in a position to initiate and achieve national reformation, the group on whom the fate of the whole nation--either way--depends." For Cripps, 178, the prophet Amos addresses the whole nation. He points out the vss. 1 and 25 where the designation "house of Israel" is used to substantiate his hypothesis. Moreover, in his opinion, in Amos 5:6, the Northern Kingdom is in view. For the more restricted scope, Block, "Israel's House: Reflections on the Use of BYT YSR'L in the Old Testament in the Light of Its Ancient Near Eastern Environment," 261, lists only Amos 5:1, 3, 4; 6:1, 14; 7:10, leaving out the occurrence in Amos 5:25.

¹See Danell, 119. The mention of Beersheba which is located in the Southern Kingdom, does not run against the interpretation that considers the Northern Kingdom to be the reference addressed by the prophet Amos, because of the verb עָבַר expressing the idea of crossing over a boundary.

²Even those who allow that Amos addresses the double kingdom as well as the Northern Kingdom, like Andersen and Freedman, Amos, 109, the term "house of Joseph" is indicative of the Northern Kingdom. More on this term is addressed later in this dissertation.

³In spite of all the attempts to correct the text (so Rudolph, 215, and BHS), and the suggestions to consider this verse as a later addition (Wolff, Joel and Amos, 269, who also provides a review of the alternative suggestions), the reading of the MT is to be preferred. The reference to the

can legitimately be made that Amos has in view both kingdoms. This is plausible even if the specific target is illustrated in the fall of the Northern Kingdom, a political entity.¹

This procedure, consisting of addressing an audience located in the north while at the same time having in mind the larger entity of Israel, is in keeping with the fact that Judah as a kingdom does not receive a special commendation in the book of Amos.² To the contrary, the judgment against Judah indicated that it, too, was going to undergo the judgment of God. However, it is plausible to understand that the specific target addressed as the "house of Israel" in Amos 5:1, 3, 4 is the Northern Kingdom (whose collapse is dramatically prophesied, and whose inhabitants are exhorted as "house of Joseph" to seek God and live).³ It has been pointed out that within the book of Amos the expression "house of" is without a doubt a synonym of

Southern Kingdom is not incompatible at all with the message of the prophet Amos, as I demonstrate below.

¹This is in accordance with the hypothesis of Andersen and Freedman, *Amos*, 109, who suggest that most of the specific threats are aimed at targets in the north. Already in Amos 3:9, there was a specific reference to the Northern Kingdom and its sins, in a setting where clearly the prophet was addressing the whole family.

²Against the hypothesis of Polley, 3, 162.

³Amos 5:4-6. It has already been noted that of the sanctuaries mentioned, two are located in the north; Beersheba is related to the crossing of pilgrims coming from the north. See Wolff, *Joel and Amos*, 239; Paul, *Amos*, 163.

dynasty.¹ In Amos 5:1, 3, 4, however, not only is the dynasty (the royal house or the leaders appointed by the royal house) targeted, but also the socio-political entity as a whole. The end of the Northern Kingdom is predicted.² Furthermore, the fact that this designation "house of Israel" throughout this section is used exclusively in a lament setting, with the specific mention of military invasion and defeat, reinforces this conclusion. Even so, the prophet can employ the same expression "house of Israel" in Amos 5:25, linking them with the historic Israel during the period of wandering in the wilderness.³

The prophet at times specifically addresses the Northern Kingdom, not to signify that Judah is immune from the same fate, but rather that the message he receives for God's people focuses on the Northern Kingdom. Other

¹See Amos 1:13, and 7:9. Block, "Israel's House: Reflections on the Use of *BYT YŠR'L* in the Old Testament in the Light of Its Ancient Near Eastern Environment," 259, argues that "after the institution of the monarchy, *byt Israel* tended to become increasingly political--even dynastic--in overtone."

²Amos uses what is termed "the prophetic perfect" to dramatically describe such a fall. See the discussion in Paul, Amos, 159, who after E. Sellin and G. Fohrer, *Introduction to the Old Testament* (Nashville: Abingdon, 1968), 276, and O. Eissfeldt, *The Old Testament: An Introduction* (New York: Harper & Row, 1965), 95-96, whom he cites, acknowledges that the dirge for the entire state which Amos was the first to utter, is actually the mourning of the death of his listeners themselves.

³In the book of Amos, the Northern Kingdom is addressed as a nation in covenantal relationship with God, which takes its genesis from the Exodus, conquest, and settlement experiences. See Amos 2:10.

prophets will be more explicit concerning the end of the Southern Kingdom.¹ However, although most of the explicit indictments are against "Israel" (the Northern Kingdom), Judah is not left out of the judgment scope of Amos's oracles. This fact in itself accounts for the usage of terms that can refer either to the Northern Kingdom alone or to it along with the Southern Kingdom. Ultimately, the context is decisive for whatever referent is meant.

In the same context of the woe oracles, there is an explicit threat of calamity to those who are at ease in both Zion and Samaria. It should be noted at this point that in the book of Amos, the end of the Northern Kingdom as a political entity does not imply the continuation of the Southern Kingdom. Amos's eschatology opens another horizon, as is shown later in this work.

"House of Israel" in Amos 6:1

Translation and textual
considerations

The MT reads as follows:

הוֹי הַשְּׂאֲנָנִים בְּצִיּוֹן וְהַבֹּטְחִים בְּהַר שְׁמֶרֶן
נִקְבִּי רֹאשִׁית הַגּוֹיִם וְכָאוֹ לָהֶם בֵּית יִשְׂרָאֵל:

I translate as follows:

Woe to those who are at ease in Zion,
and those who are confident in the Mount of Samaria,
The notables of the first of the peoples,
and to whom the "house of Israel" comes.

Despite all the attempts to delete or to correct the

¹So Isaiah, Micah, Jeremiah.

reading "Zion,"¹ without conclusive evidence,² the MT reading is in keeping with Amos's inclusion of the Southern Kingdom of Judah among his addressees. Consequently, any attempt to delineate the reference of the designation "house of Israel" should take into account this entity called "Zion."

Text unit and genre considerations

This verse, as analyzed by Carroll,³ begins a subunit

¹Unconvincing are all the attempts to emend, to change the morphology of the word Zion. See the discussion in Soggin, 102; Rudolph, 215; and also the critique of such attempts by J. J. Roberts, "Amos 6:1-7," in *Understanding the Word: Essays in Honor of Bernard W. Anderson*, ed. James T. Butler, Edgard W. Conrad, and C. Ollenburger, JSOT Supplement Series 37 (Sheffield, England: JSOT Press, 1985), 157, who notes that "given the reference to David in v.5, it is possible that the reading Zion is original and that Amos himself drew Judah into his critique of Israel in this passage. The view that Amos rigorously restricted his message to Israel according to the terms of his commission in 7.15 can be maintained only if one consistently denies to Amos such passages as 1.2, 2.4-5 and 9.11, as well as the passage under discussion." Likewise, Paul, *Amos*, 200, dismisses the proposed emendations by stating that "unless irrefutable evidence can be brought to bear against these sparse references to Judah, there is no reason to delete them falsely based on some unfounded preconceived notions of modern exegesis. The prophet's condemnation and accusation apply equally as well to Zion."

²Hayes, *Amos, The Eighth-Century Prophet*, 182, contends that the reference to Zion does not present grave interpretive problems, for it shows the prophet's rhetorical skill and also it reflects the political reality of the time. He wrote, "The policy and attitude of Samaria was mirrored by Jerusalem at the time. As the rest of 6:1-14 illustrates, Samaria set the policy for the house of Israel, both Israel and Judah" (p. 183).

³Carroll, *Contexts for Amos: Prophetic Poetics in Latin American Perspective*, 254.

organized by means of the following chiastic structure:

- a (1-3) misplaced complacency
 - b (4-7) injustice
 - c (8) divine oath + decree
 - d (9-10) death
 - c' (11) divine command
 - b' (12) injustice
 - a' (13-14) unfounded pride

As mentioned in the discussion above, this verse belongs to the series of woe oracles whose extent covers the whole of chaps. 5 and 6. The immediate context gives the background information for the understanding of the designation "house of Israel." This is particularly the case with the following vss. 2 to 7, with first of all the series of questions addressed in a disputation speech pattern, followed by the description of the indicted.

Semantic and other exegetical considerations

In Amos 6:1, the expression "house of Israel" refers to the people of both kingdoms, in distinction to the leaders to whom they come. As such, the emphasis of "house of Israel" is on the social entity it constitutes. According to this usage, therefore, the designation "house of Israel" does refer to a segment of the people.

"House of Israel" in Amos 6:14

Translation and textual considerations

The MT reads as follows:

כִּי הִנְנִי מְקִים עֲלֵיכֶם בַּיִת יִשְׂרָאֵל נֶאֱמַר יְהוָה אֱלֹהֵי הַצְבָּאוֹת נֹוִי
וְלִחְצוֹ אֶתְכֶם מִלְּבוֹא חֶמֶת עַד-נַחֲל הַעֲרֵבָה:

I translate as follows:

Surely I am going to raise up a people against you,
O house of Israel, declares Yahweh the God of hosts,
and they shall oppress you from the entrance of Hamath
to the brook of Arabah.

Text unit and genre considerations

This last verse of the sixth chapter is likewise to be understood as part of the woe oracles. It specifies the extent of the punishment that is to befall the "house of Israel."

Semantic and other exegetical considerations

In 6:14, the designation "house of Israel" is mentioned as the addressee of the indictment. Political and military language are used in such a way as to imply that this time the people as a socio-political entity is referred to. Moreover, the direct address is against an entity that rejoices in its military achievements all the while engaging in breaking the covenant, referred to by means of the words מִשְׁפָּט "justice" and צְדָקָה "righteousness." Furthermore, the scope of the punishment predicted for the "house of Israel," from the entrance of Hamath to the brook of Arabah, informs us about the target of such an indictment, which in this case is the Northern Kingdom.¹

¹The only other reference to this territorial delimitation is in 2 Kgs 14:25, precisely describing the restoration of the border of "Israel," the Northern Kingdom, by Jeroboam the son of Joash, king of Israel.

The fluctuation in the attribution of the reference "house of Israel" is certainly intentional and indicates that in the book of Amos, the issue is not a condemnation of a section of the people of God, the Northern Kingdom (to the exclusion of the other section, the Southern Kingdom) or a condemnation of the leadership, to the exclusion of the remainder of God's people. The whole people of God, like the other peoples mentioned in the first two chapters, are under the judgment of God. At the collapse of the Northern Kingdom, the people of God in Judah would not feel secure at the reading of the prophetic message of Amos. They, too, were targeted by the prophet's indictments.

"House of Israel" in Amos 7:10

Translation and textual considerations

The MT reads as follows:

וַיִּשְׁלַח אֲמַצְיָה כֹהֵן בֵּית-אֵל אֶל-יִרְבְּעָם מֶלֶךְ-יִשְׂרָאֵל לֵאמֹר
 כִּשְׁרַע עָלֶיךָ עֲמוּסָה בֶקֶרֶב בֵּית יִשְׂרָאֵל
 לֹא-תוּכַל הָאָרֶץ לְהִכִּיל אֶת-כָּל-דִּבְרָיו:

I translate as follows:

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying: Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words.

Text unit and genre considerations

This aspect has already been dealt with above.¹ It

¹See pp. 89-90.

is the beginning of Amos's encounter with Amaziah, a report that extends to vs. 17.

Semantic and other exegetical considerations

The expression "house of Israel" is mentioned by Amaziah, the priest of Bethel who addresses Jeroboam, the king of Israel, the Northern Kingdom. The setting has prompted most of the scholars who dealt with this verse to suggest that the referent of the designation "house of Israel" is the Northern Kingdom. This instance has also been the basis of the hypothesis in which "Israel" in Amos exclusively refers to the Northern Kingdom. However, a different opinion is expressed by Andersen and Freedman, who contend that even in the mouth of Amaziah, "house of Israel" refers to both the Northern and the Southern Kingdoms, as a territorial and religious designation.¹ An alternative, according to which "house of Israel" may refer to "the temple of the Northern Kingdom," has also been advanced,² but this latter hypothesis lacks both historical and textual evidence. The fact that Amaziah the priest specifies that the land (in parallelism with "house of Israel") is unable to endure Amos's words, and urges Amos to flee away to the land of Judah implies that, in this instance, the expression "house of Israel" refers to the Northern Kingdom.

¹Andersen and Freedman, *Amos*, 117.

²See Andersen and Freedman, *Amos*, 119.

"House of Israel" in Amos 9:9Translation and textual
considerations

The MT reads as follows:

כִּי־הִנֵּה אֲנִי מְצַוָּה וְהִנְעוֹתִי בְּכָל־הַגּוֹיִם אֶת־בֵּית יִשְׂרָאֵל
כַּאֲשֶׁר יִנּוּעַ בְּבִקְרָה וְלֹא־יִפּוֹל צְרוּר אֶרֶץ:

I translate as follows:

Surely I am commanding, and I will shake the "house of Israel" among all the peoples, like thac which is shaken in a sieve, but not a pebble will fall to the ground.

Text unit and genre
considerations

This sub-unit can be safely delimited from Amos 9:7-10.¹ Thematically, it also forms an inclusion with the beginning of the book.² It has been appropriately suggested that this unit thematically culminates the linear progression of Amos's presentation.³ Along the same line, Shalom Paul contends that "after the polemical disputation comes the ultimate verdict, which also serves as the denouement to the entire book."⁴

Semantic and other exegetical
considerations

¹So Paul, *Amos*, 282; Rudolph, 271-278. Dorsey, 320-323, delimits the entire unit to comprise Amos 8:4-9:15.

²See Dorsey, 324-330; Charles Hauret, *Amos et Osée* (Paris: Beauchesne, 1970), 112.

³Dorsey, 322. See also Neher, *Amos: Contribution à l'étude du Prophétisme*, 145-152.

⁴Paul, *Amos*, 284.

The expression "house of Israel" occurs in the context of the verdict pronounced against the entity that is successively called the sinful kingdom, a synonym or a part of another term "house of Jacob" in Amos 9:8, and finally by the expression "my people" (vs. 10). The understanding of the referent of the designation is linked to the interpretation of these terms employed to identify the object of the indictment. Furthermore, most of the designations previously used by the prophet Amos, namely "Israel," "sons of Israel," "house of Jacob," "house of Israel," "my people," occur also in Amos 9.¹ The crucial question in this instance is first of all to which entity do these terms refer, and also what is the theological intention of their usage in this disputation speech?²

Scholarly opinions are divided on the reference that is intended by the designation "house of Israel." The majority opinion is that the reference of the designation in this verse is the Northern Kingdom.³ Other scholars identify the reference as the whole of "Israel," the people

¹This observation has led Neher, *Amos: Contribution à l'étude du prophétisme*, 147, to ask the question: "La conclusion du livre d'Amos (XI, 7-15) où les critères de discrimination se retrouvent et se joignent, n'est-elle pas seulement le couronnement formel d'une rhétorique bien bâtie, mais la solution d'une recherche spirituelle?"

²A number of scholars take this section as a disputation speech. See Graffy, 17, 18; Koch, *Amos*, I, 232-233; Wolff, *Joel and Amos*, 345, 346.

³Paul, *Amos*, 284; Amsler, "Amos," 243; Danell, 134.

of both the Northern and the Southern Kingdoms.¹ More important, though, is to find out the reasons why the prophet Amos chose certain designations to refer to the people of God in their encounter with God. Then the reference will be more accurately identifiable.

In my view, the tone of this climax of the prophetic message of Amos is more inclusive or universalistic.² This finale focuses entirely upon the future.³ The expression "house of Israel" goes beyond the simple identification with the Northern Kingdom, which was also certainly targeted. This is an instance where the remark of André Neher that the message of Amos has erased the boundaries between Israel and Judah is *à propos*.⁴ He argues for a fundamental unity between "Israel" and "Judah."⁵

¹The interpretation of Andersen and Freedman, *Amos*, 125, is typical of this view.

²In accordance with Andersen and Freedman, *Amos*, 125. In their view, the context of the occurrence of the designation "house of Israel" is general and not geographically specific. They wrote: "At the conclusion of the book, the language is more and more universal and eschatological and properly, therefore, focuses attention on all of Israel, classical and to come."

³This has been pointed out by Dorsey, 123, who notices that there is an "almost unbroken succession of first-person declarations of divine future actions. Within these twenty-six verses Yahweh states twenty-four times, 'I will . . .'"

⁴Neher, *Amos: Contribution à l'étude du prophétisme*, 227.

⁵*Ibid.*, 80. He wrote: "Je pense qu'en réalité l'idée maîtresse de la prophétie d'Amos se situe autre part: dans la conscience qu'avait le prophète de l'unité fondamentale

The designation "house of Israel" in Amos 9:9, therefore, is pointing to a future where both the Northern Kingdom and the Southern Kingdom lose their identity as nation-people of God, leaving the possibility of a remnant, defined in contrast to those who refuse to repent because of their confidence that they will not encounter calamity or evil on account of their claim of election.

The Combination "My People Israel"

The term **עַם** is used 1,868 times in the OT.¹ The first time it appears in this corpus, linked to Israel as a group belonging to God, is in Exod 3:7 where it designates the enslaved group in Egypt. In that setting it is clearly the biological descendants of Jacob/Israel that Yahweh calls "my people."² The term **עַם** has been defined as suggesting

d'Israël et de Juda. . . . Dans la pensée du prophète, il existe une entité Israël-Juda pour laquelle tous les problèmes se posent de la même manière et avec la même acuité."

¹Ernst Jenni, "עַם/יִשְׂרָאֵל," *THAT* (1984), 2:294.

²See Exod 3:10; 7:4. However, from the time of the Exodus an exclusively ethnic Israel as the people of God is no longer maintained. See Exod 12:38 where it is reported that a mixed multitude joined the ethnic Israel from Egypt. John H. Marks, "God's Holy People," *TToday* 29 (1972/73): 25, wrote that "contrary to the experiences of other nations of antiquity the Hebrews had no ethnic unity, no city of their own building, no culture of their own nourishing. Their unification as a people, therefore, became for them a mark of special favor, a grace granted by Yahweh who in mercy led them from Egypt and gave them a land for their own. Their explanations of reality were couched primarily in historical rather than mythological language, and their conception of God was rooted in an understanding

kinship ties and a common history.¹ In Speiser's view, different from the word "ג", which refers to a group held together by geography, language, or other external factors,² "ע" reflects a relationship based on family ties and shared existence.³ Robert McClive Good has provided a

of history rather than an observation of nature."

¹This view is shared by a number of scholars. See Joseph M. Shaw, *The Pilgrim People of God: Recovering a Biblical Motif* (Minneapolis, MN: Augsburg, 1990), 23. See also Olyan, 129, who builds his conclusion on the thorough study provided by R. M. Good, *The Sheep of His Pasture, A Study of the Hebrew Noun 'Am(m) and Its Semitic Cognates*, HSM 29 (Chico, CA: Scholars Press, 1983), and notes that the Hebrew word "ע" can mean "people," "army," "tribe," citing Judg 5:18 and 2 Sam 19:41, "kin group" or even "kinsman." H. J. Kraus, *The People of God in the Old Testament* (London: Lutherworth Press, 1958), 10, however, cautions against taking the term "people" to refer to a natural phenomenon of growth and development as in the conventional meaning of the word. Quoted in Shaw, 23, who adds that "such a reminder is in order lest the elements of family, kinship, and 'psychic community' alone are made to account for Israel's 'peoplehood.'" According to the Bible's witness, Israel received its communal existence not simply from psychic traits, but from its election by Yahweh and the gift of the covenant."

²This term should not be unequivocally translated by the word "nation," as is often the case. Ronald E. Clements, "'ג" gôy" TDOT (1975), 2:426, pointed out that "the primary meaning of the Heb. gôy as 'people' is fully assured, but it remains unclear to what extent the principle of identification is based on political, territorial, or gentile consideration, and whether some element of social status is implied." The context should, therefore, be the determinant factor in translating this word. In this work I avoid the modern term "nation," especially since it does not reflect the reality of tribal societies in the structure of ancient entities being studied.

³E. A. Speiser, "'People' and 'Nation' of Israel," *JBL* 79 (1960): 157-163. See also the discussion in Bruce David Naidoff, "Israel and the Nations in Deutero-Isaiah:

thorough study of the word **עַם** and found that it can designate a tribe or a tribesman, a militia or a militiaman, the population of a region or an inhabitant of a region. He specifies, however, that

a kinship connotation affects only one of these pairings. The overall pattern of the Hebrew evidence is not easily accommodated to a notion that a term of kinship is the foundation of the noun's semantic history.¹

In my view Cody is correct to specify that the term **עַם** emphasizes the internal relations of a people and the "vertical" theological relationship.²

In the book of Amos, the term "people" appears seven times. Twice it is clearly not in reference to "Israel." In Amos 1:5, it refers to the people of Aram, and in Amos 3:6 it is used in an illustration (by means of a rhetorical question) to designate the people of any city. With the possessive pronoun having God as subject, it occurs five times in the book of Amos, in Amos 7:8, 15; 8:2; 9:14, where

The Political Terminology in Form-Critical Perspective" (Ph.D. dissertation, Vanderbilt University, 1980), 293-311, who cites the view of A. Cody, "When Is the Chosen People Called a Gôy?" VT 14 (1964): 1-6, according to whom "while 'am throughout the Old Testament refers to a people or nation in its aspect of centripetal unity and cohesiveness, gôy is linked inseparably with territory and government and what we would today call foreign relations."

¹Good, 62.

²See Cody, 5-6, quoted in Naidoff, 295, who also specifies the difference between **עַם** and **מַלְכוּת** in that the latter stresses the aspect of ruling power (i.e., kingship), "horizontal" relations with other nations, and the possession of the land.

it occurs in the form "my people Israel" and in Amos 9:10 where it appears as "my people."

Its first occurrence in relation to Israel appears in the third vision of Amos, with the announcement of the verdict that has been decreed against "Israel." The mention in the immediate context of the high places of Isaac, the sanctuaries of Israel, the house of Jeroboam (all in direct reference to the Northern Kingdom), has led the majority of scholars to identify the reference as to the people of the Northern Kingdom.¹ A different point of view is supported by other interpreters according to whom the reference of "my people Israel" is more inclusive, and has in view the people of the covenant of Yahweh in both the Northern and Southern Kingdoms.²

¹Paul, *Amos*, 236; Wolff, *Joel and Amos*, 301, for whom Israel as the unified people of God would have been called "Israel, my people" (יִשְׂרָאֵל עַמִּי) instead of "my people Israel" (עַמִּי יִשְׂרָאֵל) which is employed in this instance.

²Andersen and Freedman, *Amos*, 115, after mentioning the possibility that Israel could be taken as the solo noun, with the appositional עַמִּי as purely epexegetic, in which case "Israel" would refer to the Northern Kingdom as always in Amos according to their hypothesis, acknowledge that in this instance the choice is a difficult one; however, although the north is the primary target, the covenant connotations of the expression "my people" point to the larger entity. Finley, 295, commenting on the expression "my people" in particular in Amos 7:15, suggests that "Amos does not make fine distinctions between the political entities of Israel and Judah. Here, he traces his concern with Israel as God's chosen people to the call he received while taking care of his flocks. 'My people' identifies Israel as the people of the covenant (see also 7:8; 8:2; 9:14)."

Mays points out the dynamic that is involved in the usage of the expression "my people Israel" at this point in the development of the dialogue between Yahweh and Amos. In the first two visions, the intercession focuses on the designation "Jacob,"¹ but here he says, "the theological name, 'my people', makes it clear that Israel is to be judged precisely in her identity as the covenant people."²

There are two different emphases. On the one hand, the prophet, by using the designation "Jacob," calls on God's grace; on the other hand, God, in using the covenantal expression "my people," puts the emphasis on the repeated covenant violations on the part of the people.³

"My People Israel" in Amos 7:15

Translation and textual considerations

The MT reads as follows:

¹Amos 7:2, 5. Polley, 159, points out that it is not accidental that Amos chose to call "Israel" by its old patriarchal name of Jacob, for it reminds God of His past promises to His people. A more detailed study of this designation is provided later in this chapter.

²Mays, Amos, 132. Smith, Amos: A Commentary, 235, is correct to suggest that "the personal pronoun and the term 'my people' describe the personal covenant relationship between God and Israel (Exod 3:10; 6:4-7; Deut 4:20; 7:6-10). The basis for God's accusations and the measure of His testing is covenantally based on the failure of the nation to be the people of God."

³The phrase "I will not spare them any longer" implies the repeated patience and forgiveness of God. See Smith, Amos: A Commentary, 235. Furthermore, His repeated attempts to put His people back on the track of the covenant were already demonstrated in Amos 4:6-11.

נִיקַחְנִי יְהוָה מֵאַחֲרֵי הַצֹּאן וַיֹּאמֶר אֵלַי יְהוָה
לֵךְ הִנָּבֵא אֶל-עַמִּי יִשְׂרָאֵל:

I translate as follows:

And Yahweh took me from behind the flock,
and Yahweh told me, "Go prophesy to my people Israel."

Text unit and genre considerations

This verse clearly belongs to the context of Amos 7:10-17, an encounter between the prophet Amos and Amaziah, a priest at Bethel. In Amos 7:15, the prophet is engaged in the defense of his mission as a prophet sent by God, in answer to the accusation and expulsion formulated by Amaziah.

Semantic and other exegetical considerations

The setting outlined above leads at first to interpret "my people Israel" to refer to the Northern Kingdom exclusively.¹ However, to limit the scope of this expression to the people within the territorial boundary of the Northern Kingdom would imply that Amos did not prophesy against the section of the people of God residing in the Southern Kingdom, a hypothesis that is not supported by the MT of Amos as we have it. The clear references to the Southern Kingdom in the prophetic message of Amos, and the need for the prophet to specify the addressee or object of

¹This is the opinion of a number of commentators: Paul, *Amos*, 249; Wolff, *Joel and Amos*, 314; Danell, 131.

his indictment, favor a more inclusive interpretation when Amos uses a covenantal term such as "my people Israel."¹ Furthermore, Andersen and Freedman are correct to write that

the frequent references to the Israel of the past, from which both Israel and Judah of Amos' day could legitimately claim descent, show that the prophet's thinking and speaking come in line with those of other contemporary prophets who spoke to and of the north and south as parts of traditional Israel, encompassing both peoples. Hosea, Micah, and Isaiah all addressed messages to both north and south and considered the destinies of both nations as part of the continuing story of Yahweh's relationship with his people. It is very difficult to imagine that Amos had any other general understanding of the situation. He was summoned, as were others, to speak the word of Yahweh to his people, Israel, wherever they were, certainly to the north, but also to the south.²

Along the same line of interpretation which sees Amos as a prophet sent to prophesy to the whole people of God, the suggestion of Douglas Stuart is to be noted: he sees a similarity between Amos and King David, both Judeans with a mission to the entire people of God. He points out that

Israelites had once accepted a Judean as their king, recognizing his divine appointment (2 Sam 5:1-3). Amos likewise claimed divine appointment to his office. Using covenantal language again associated with the story of David (עַמִּי יִשְׂרָאֵל 'my people Israel,' cf. 2 Sam 5:2), Amos

¹This is in agreement with the observation of Andersen and Freedman, *Amos*, 119, according to whom, "Indeed Amaziah's advice makes more sense if he is telling Amos to go back not to the farm but to his old stomping ground, and not to go and prophesy where he had never prophesied before. But Amos does not contradict Amaziah by his reply, at least with regard to Judah. What he says to Amaziah is that his mandate was not restricted to Judah only, nor was it restricted only to Israel. He was told to go and prophesy to 'my people Israel,' that is to all Israel, both kingdoms."

²*Ibid.*, 119, 120.

summarizes his call to prophesy not just in Judah but to the entire covenant people, north and south. Yahweh had called him to prophesy (וְהִנָּבֵא) to them all.¹

The designation "my people Israel" in Amos 7:15 refers to the whole covenantal people of God residing both in the Northern and Southern Kingdoms. It has a religious connotation.

"My People Israel" in Amos 8:1-2

Translation and textual considerations

The MT reads as follows:

8:1 כֹּה הִרְאֵנִי אֲדֹנָי יְהוֹה וְהִנֵּה כְּלוֹב קִיץ:
 2 וַיֹּאמֶר מֶה-אַתָּה רֹאֵה עָמוֹס
 וַיֹּאמֶר כְּלוֹב קִיץ וַיֹּאמֶר יְהוֹה אֵלַי
 כֹּה הִקֵּץ אֶל-עַמִּי יִשְׂרָאֵל לֹא-אוֹסִיף עוֹד עֲבוֹר לוֹ:

I translate as follows:

8:1 Thus the Lord God showed me, a basket of late summer fruit.
 2 And he said, "what do you see Amos?" And I said, "a basket of late summer fruit." Then Yahweh told me, "the end has come for my people Israel, I will not pass him by again."

Text unit and genre considerations

Amos 8:1-3 is a literary unit that belongs to the series of vision-auditions,² all of them having close

¹Stuart, *Hosea-Jonah*, 377.

²Not including the oracles in which the prophet declares seeing what he is speaking about (as in the case of Isa 21:2, 7, or Jer 4:21, 23ff.), there are 22 vision reports: 5 in Amos (7:1-3, 4-6, 7-9, 8:1-3; 9:1-4); 1 in Isaiah (6:1-11); 4 in Jeremiah (1:11-12, 13-16; 24:1-10; 38:21-22); 4 in Ezekiel (1-3; 8-10+11:22-23; 27:1-14; 40-

connections. It is generally recognized that this is the case for the first four because the fifth vision-audition presents its distinctiveness. The similarities are, however, particularly striking for the first two vision-auditions. These, for example, begin with God showing Amos scenes followed by the prophet's mediatorial interventions; in the third vision, the nature of the encounter is slightly different, for this time not only does Yahweh show Amos the vision, but He also dialogues with the prophet for the specification of what he saw before Yahweh makes the connection with the verdict He purposed to announce. In the fourth vision the same pattern as the previous vision-audition is repeated.

The fifth vision presents a different pattern. This time, the prophet directly narrates the content of the vision-audition without any dialogue between Yahweh and

48); 8 in Zechariah (1:8-15; 2:1-4, 5-9; 3:1-7; 4:1-6aα+10b-14; 5:1-4, 5-11; 6:1-8). See Samuel Amsler, "La parole visionnaire des prophètes," VT 31/3 (1981): 359-363, who distinguished the following structure common to all of them: A formula of introduction followed by three main motifs, namely (1) the description of what is seen; (2) the dialogue between the prophet and the author of the vision; (3) the audition of a divine word to which the vision functions as a support (p. 359). Moreover, he insightfully justified the rationale for the communication of these visions by the prophets when he wrote: "Dans le processus de la communication de la parole de Dieu au peuple, le récit de vision accentue fortement le moment de la réception du message, tandis que l'oracle met l'accent sur le moment de la transmission" (p. 362).

himself. Nevertheless, there is a similarity in form between the fourth and fifth visions.

In Amos 9:7, the addressees are the "sons of Israel," for the discourse shifts into concluding developments. Similarly, after the vision proper and the words Yahweh directly addresses to Amos in 8:1-3, an entity is indicted in a direct address in vs. 4. In this setting the consideration of Amos 8:1-3 as a self-contained unit for the analysis of the designation "my people Israel" is thereby justified without neglecting the larger context of the series of vision-auditions.¹

Semantic and other exegetical considerations

In order to predict the end of "Israel" in an unequivocal way, the expression "my people Israel" is used in this instance. What applies to the occurrence of "my people Israel" in 7:15 is also relevant in this instance. The scope of the reference is not limited to the Northern Kingdom, although it is the primary target of the prophet's indictments.

The occurrence of this expression in the fourth vision in Amos is very enlightening. In the subsequent unit, which begins with the catchword "Hear this," expanding

¹Paul, *Amos*, 253-255; Wolff, *Joel and Amos*, 317-320. Dorsey, 318-320, has observed that the fourth vision is structurally linked to the first three visions. He understands the unit to expand from Amos 7:1-8:3.

on the reasons why the people ought to receive such a decisive punishment, it is further specified that those who swear by the guilt of Samaria, who say "as your God lives, Dan, and as the Way of Beersheba lives, they will fall and not rise again."¹ This specification would indicate that the primary target is the people of the Northern Kingdom, because of the reference to Samaria, Dan, and Beersheba already mentioned in Amos 5. However, the description of the outcome of the famine Amos mentions is enlightening for the fact that Judah is not pointed out as the place where hungry and thirsty people can find the word of Yahweh. On the contrary, people will stagger from sea to sea, from north to east, they will go to and fro to seek the word of the Lord, but will not find it.²

Judah does not have any endorsement on the part of the prophet in the book of Amos. Its judgment is looming on the horizon,³ even if a case can be made that the immediate target of the prophet is the Northern Kingdom, because most of the specific indictments in the book of Amos are directed against this entity.

Furthermore, an inclusive interpretation is more

¹Amos 8:14. The theme of falling and the inability to rise again is already present in Amos 5:2.

²Amos 8:11, 12.

³The prophets who prophesy contemporaneously or subsequently to Amos will target more explicitly the Southern Kingdom, and be more emphatic about its specific fate.

likely if one follows the suggestion of Saul M. Olyan. In his opinion, in the closing verses of Amos 8 "the oaths are meant to be exemplary oath-taking, with the pairing of Dan and Beersheba suggesting the whole Israelite community (north and south)."¹

"My People" in Amos 9:10

Translation and textual considerations

The MT reads as follows:

בְּחֶרֶב יָמוּתוּ כָּל חַטָּאֵי עַמִּי
הָאֹמְרִים לֹא-תֵנִי שׁ וְתִקְרִים בְּעָרֵינוּ הַרְעָה:

I translate as follows:

By the sword they shall die, all the sinners of my people,
those who say, "the evil shall not approach and overtake us."

Text Unit and genre considerations

This verse belongs to the literary unit expanding from Amos 9:7-15. It is discussed above.²

Semantic and other exegetical considerations

The covenantal term "my people" is not limited to the Northern Kingdom; the term is deliberately used as an

¹Olyan, 121-149. He points out concerning this highly debated verse that "the expression 'Dan to Beersheba' is used in the Hebrew Bible rhetorically to indicate the whole of Israel and Judah: Judg. 20.1; 1 Sam. 3.20; 2 Sam. 3.10; 17.11; 24.2, 15; 1 Kgs 5.5, 1 Chron. 21.2; 2 Chron 30.5."

²See the discussion on pp. 120-123 above.

indication that election does not imply the exclusion of judgment. Amos is very specific about the target of the destruction. He specifies the sinners, in particular those who say that the calamity will not overtake or confront them.¹ This indication is important at this point for the ultimate target here is the unrepentant--those who are confidently complacent in their sins, described throughout the book of Amos, and who have not given heed to the prophetic message. The reference here is not so much to the people as a political entity, but to the apostate entity among the people of Yahweh--even though they constitute the leadership and majority of the people bound by the illusion of invincibility before danger because of the fact they are the people of Yahweh. This passage indicates that a remnant of the people of God, earlier designated in the usage of the term "house of Jacob,"² will carry out Yahweh's purpose.

The eschatological tone of this whole sub-unit of Amos 9:7-15 indicates that God's plan for His people is not a failure as a consequence of the end of the people of God as a political entity. Another form will emerge, not in the

¹Walter Vogels, "Invitation à revenir à l'alliance et universalisme en Amos IX, 7" VT 12 (1972): 236, notes that "Il y aura un triage dans mon peuple 'ammî (v. 10), et quel sera le principe du triage? Ceux qui disent: le malheur n'approchera pas, ne nous atteindra pas' (v. 10) périront par l'épée; ce sont ceux qui ne croient pas que les malédictions de l'alliance pourront les toucher et qui par conséquent ne se préoccupent pas des exigences de l'alliance."

²Hauret, 114.

form of a socio-political entity per se, but encompassing the repentant people from the fallen booth of David and the nations that are called by Yahweh's name.¹

"My People Israel" in Amos 9:14-15

Translation and textual considerations

The MT in vss. 14-15 reads as follows:

9:14 וְשָׁבְתִי אֶת־שְׁבוּת עַמִּי יִשְׂרָאֵל וְכִנּוּ עָרִים נִשְׁמֹוח וַיִּשְׁבּוּ
וְנָטְעוּ כִרְמִים וְשָׁחוּ אֶת־יֵינֶם וְעָשׂוּ גִּזְזִיחַ וְאָכְלוּ אֶת־פְּרִיָהֶם:
15 וְנִטְעַתִּים עַל־אַרְמָתָם וְלֹא יִנְחָשׁוּ עוֹד מֵעַל אַרְמָתָם אֲשֶׁר נָתַתִּי לָהֶם
אָמַר יְהוָה אֱלֹהֵיךְ:

I translate as follows:

14 Also I will reverse the fate of my people Israel,
and they will rebuild the ruined cities, and inhabit
them;
They will also plant vineyards and drink their wine,
and make gardens and eat their fruit;
15 I will also plant them upon their land
and they will not be uprooted again from their land
which I have given them,
Says Yahweh your God.

Text unit and genre considerations

These verses conclude the book of Amos. The difficulty, however, consists in delineating the unit to which it belongs. Vss. 13-15 form a sub-unit as they begin with the demonstrative adverb הִנֵּה. They belong, however, to the section of Amos 7-15 distinguished by the juxtaposition of judgment and salvation. In other words, they are part of the eschatological oracles of salvation extending

¹Amos 9:11-12. A more detailed study of the expression "booth of David" is provided later in this chapter.

immediately from vss. 13-15; and from vss. 11-12, subsequent to the judgment oracles in vss. 7-10.

Semantic and other exegetical considerations

In this instance, the expression "my people Israel" occurs in connection with the idiom "reverse the fate," or as most translate "to restore the fortunes,"¹ with which it is frequently associated elsewhere.² The interpretation of the latter expression can appropriately be carried out when one considers the whole of Amos, the situation that is to be changed, or the people who ought to benefit from this restoration.³ Does the restoration entirely focus on the

¹It is acknowledged that despite extensive study the meaning of this expression is problematic. See the study of John M. Bracke, "šûb š'bût: A Reappraisal," *Zeitschrift für die alttestamentliche Wissenschaft* 97 (1985): 233-244, who contends that the expression identifies a model of restoration whose primary characteristic is God's reversal of His judgment (p. 233). However, if this is the case for Amos 9:14, it is not necessarily the case, as is seen in the next chapter, in its usage in the book of Hosea.

²See Pss 14:7; 53:7; 85:2 (where we have Jacob but in parallelism with people); Jer 30:3 (the objects of the restoration are Israel and Judah); and Hos 6:11. Good, 127, contends that Hos 6:11f gives probably the earliest use of the construction; however, this hypothesis is entirely based on the assumption that Amos 9:14 is secondary to the authentic traditions of the preexilic prophets, and remains to be convincingly proved.

³This expression of one of the arguments used to deny the authenticity of Amos 9:11-15 on the basis that it means the return from captivity and consequently belongs to the late prophetic literature, but as Robert Martin-Achard, *Amos: L'homme, le message, l'influence* (Genève: Labor et Fides, 1984), 64, remarks, the expression שׁוּב שְׁבוּת is not exclusively postexilic; it is better understood as a change

re-attribution of the land to those who have been exiled from it--in which case "my people Israel" would designate the exiled? Or does the restoration involve what was already announced in Amos 9:11--namely the raising of the fallen "booth of David" joined by the faithful among the peoples?

Within the context of the book of Amos, and particularly Amos 9:8-15, God promises the restoration of the blessings to His people by turning the fate of His people. "Israel" as a political entity per se is not any longer the focus. The promises are not only conditional upon the repentance of the people, but they are not made to a political entity. At the end of the book of Amos those categories are dismissed. The language is deliberately covenant-oriented. It is correct that the "house of Israel" is shaken, but it is an entity called "my people Israel" who will be restored. Although the language taken from the agricultural and construction sphere is very concrete, it metaphorically indicates the bounties that accompany the acts of mercy, salvation, and election, which are accomplished by God Himself. The eschatological and universalistic tone of its content points out the metaphorical nature of such a declaration.¹

of fate.

¹The promise of the restoration of the people to their land in Amos 9:15 does not run counter to this hypothesis. In this instance, Israel is compared to a tree

A plausible interpretation of the referent of the designation my "people Israel" depends, therefore, on a proper understanding of the whole context of Amos 9:7-15. In particular, one must understand the thematic progression and the flow of thought through the usage of the designations "sons of Israel," "the sinful kingdom," "house of Jacob," "the sinners of my people," and the expression **סכני רייר** in vs. 11¹ up to the usage of the designation under consideration. If the MT is sustained without emendations, which is consistently my exegetical procedure in this investigation, then it is possible to understand this passage in a way consistent with the theology of Amos concerning his view of God's plan for His people.

The expression "my people Israel" in Amos 9:14 is best understood to refer to the ones faithful to God's

God plants in the land from which they will not be uprooted, and at the same time they are portrayed as the recipients of God's gift, namely the land. This is a reversal of the exile mentioned in Amos 7:10, echoing the covenant curses outlined in Lev 18:28; 20:22. If the apostate entity will not remain in Yahweh's land, as explicitly stated by the prophet in Hos 9:3, should not the entity called "my people Israel" be expected to designate the ones faithful to Yahweh's covenant, since these are those who acknowledge Yahweh's sovereignty and presence? See Hermann Gunkel, *GHK* I/1 (1966): 45, quoted in J. G. Plöger, "אדמה," *TDOT* (1990), 1:94, who wrote that "he who goes away from the land thereby separates himself from Yahweh's presence." To claim that the fulfillment of such a prophecy as the gift of the land to the faithful has found a fulfillment in the return of the exiles from the time of Ezra/Nehemiah onward is certainly an overstatement.

¹A more detailed analysis of this expression is provided later in this dissertation.

purpose, the repentant remnant comprising those from Israel, the Northern Kingdom, and Judah, the Southern Kingdom. The possibility that the last occurrence of the designation "my people Israel" also prophetically includes all those from all the peoples who are called by Yahweh's name--in other words, who belong to Him because of the eschatological context--is not to be dismissed.¹ In this case it would show that as early as the eighth century, the designation "my people Israel" would not be limited to those from the kingdom of Israel. In such a case, the NT writings do not innovate in calling the community of believers from all peoples the Israel of God.² Walter C. Kaiser echoes the interpretation of Israel as a "remnant" when he writes:

Amos had clearly argued in the eighth century B.C. that the reestablishment of the "House of David" (2 Sam. 7) from its dilapidated and crumbling present status as a tent, hut, or booth was not only to reunite the ruins of the ten Northern tribes with the two Southern tribes (note Amos's feminine plural suffix on "its ruins") and to restore the new David, even Messiah to the throne (note Amos's masculine singular, "restore it") and build her (i.e., the tent, hut or booth), the fading replica of the ancient glorious house of David (a feminine singular suffix referring to the feminine word sukkah, "booth, hut, tent"). It was done by the Lord Himself in order

¹Paul, *Amos*, 292, observes that this unit "refers to Israel (and Judah) as well as to the other nations analogous to the beginning of the book, forming an overarching inclusio."

²Gal 6:16. See also Gal 3:29 where Paul unequivocally wrote that "if you belong to Christ, then you are Abraham's offspring, heirs according to the promise." See the insightful discussion in Hans K. LaRondelle, *The Israel of God in Prophecy: Principles of Prophetic Interpretation* (Berrien Springs, MI: Andrews University Press, 1983), 98-123.

"that the remnant of men may seek the Lord, even all the gentiles who bear my name."¹

The last occurrence of a designation for the people of God concerns an eschatological restored entity, which can theologically be called the "remnant," like those designated by the "remnant of Joseph" in Amos 5:15.² Finally, the choice of the word "people" as the last designation of Israel as an entity instead of "sons" or "house" is not accidental, since the kinship bond is not the determinative factor for the identity of the people.³

The Combination "King of Israel"

The designation "king of Israel" occurs twice in the book of Amos, namely in the superscription and in the so-called autobiographical report in Amos 7:10. In both instances it is predicated by the name of the king, Jeroboam with the more elaborated title "Jeroboam son of Joash king of Israel" in the first occurrence. The identification of the reference does not pose any historical problem due to the narrative provided in 2 Kgs 14:23-29. According to

¹Walter C. Kaiser, "Israel as the People of God," in *The People of God: Essays on the Believer's Church*, ed. Paul Basden and David S. Dockery (Nashville, TN: Broadman Press, 1991), 104.

²A more detailed investigation of this designation "remnant of Joseph" is provided in the next section, which focuses on the related terms parallel to the designation "Israel."

³Good, 62.

Thiele, whose chronology I adopt in this work, Jeroboam's reign extended from 793 B.C. to 753 B.C.¹

The combination "king of Israel" is primarily a title. The focus is referring to the king himself, without necessarily giving any specific indication about the word "Israel" in the combination. Is it the territory, or the people of the territory, or both? Furthermore, if it refers to both, the scope of the territory or identity of the people would need further specifications in the book of Amos. In my view, there are indications gleaned from within the book of Amos that this latter view is precisely the case. Jeroboam is unquestionably referred to as the king of the people of the Northern Kingdom, which, incidentally, is delimited from the entrance of Hamath to the brook of Arabah (Amos 6:14). This is what is understood in 2 Kgs 14:25. However, the polemic between Amos and Amaziah and the insistence of the latter upon the interference of the king in religious matters (so much so that Bethel is called the sanctuary of the king), reveals that there is a conflation or confusion of roles between the political and the religious spheres, resulting in a possible ambiguity in the delineation of the designation "Israel." If the designation "Israel" bears a political connotation, then it forfeits

¹Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, rev. ed. (Grands Rapids, MI: Zondervan, 1983), 116. For an alternate approach to the dating of the years of Jeroboam's reign, see Menahem Haran, "The Rise and Decline of the Empire of Jeroboam Ben Joash," *VT* 17 (1967): 266.

what is at the core of its identity, that being its belongingness to the covenant-God Yahweh.

It is in the mission of Amos, as well as the other eighth-century prophets, to attempt to restore the view of the indissolubility of two aspects involved in the making and perpetuating of "Israel" if it has to continue as such. Otherwise, its collapse as a socio-political entity chosen by God becomes inevitable to precisely signal the fracture created by God's absence.

The Combination "Virgin Israel" in Amos 5:2

Translation and textual considerations

The MT reads as follows:

נִמְלָה לֹא-תוֹסִיף קוֹם בְּחוּלָה יִשְׂרָאֵל
נִשְׁשָׁה עַל-אֶרְצָהּ אֵין מְקִימָה:

I translate as follows:

She has fallen, she will not rise again, Virgin Israel.
Abandoned upon her land with no one to raise her up.

Semantic and other exegetical considerations

The word בְּחוּלָה appears fifty one times in the OT. The meaning has clearly the connotation of virginity in uncontested instances;¹ however, it is suggested that other

¹See Lev 21:13f.; Deut 22:19; Ezek 44:22.

semantic connotations may have played a major role in its usage.¹

In combination with the word Israel, it appears for the first time in the book of Amos. The other three times occur in the book of Jeremiah.²

In the interpretation of the expression **בְּתוּלַת יִשְׂרָאֵל**, a decision is to be made on linguistic grounds about the syntactical nature of the relationship between **בְּתוּלַת** and **יִשְׂרָאֵל**. Is it genitival or appositional? Some scholars argue that the construct in this instance is a possessive genitive relationship, in which case the phrase is translated "virgin of Israel."³ This interpretation has led to the identification of the referent to be the city of Samaria.⁴ Others understand the relationship to be

¹See M. Tsevat, "**בְּתוּלַת**," *TDOT* (1988), 2:338-343.

²Jer 18:13; 31:4; and 21.

³John J. Schmitt, "The Virgin of Israel: Referent and Use of the Phrase in Amos and Jeremiah," *CBQ* 53 (1991): 368, who argues against the possibility of a genitivus definitivus or even against a partitive genitive suggested by Koch, *Amos: Untersucht mit den Methoden einer strukturalen Formgeschichte*, 2:30.

⁴Hayes, *Amos: The Eighth-Century Prophet*, 154, 155, contends that "Amos intoned the dirge over Samaria to symbolize her coming prostration in her own land. Such a symbolic prediction against the capital city of Jeroboam II constituted a prediction of disaster against the reigning family and its supporters throughout the north as well as against the city of Samaria." See also John H. Schmitt, "The Gender of Ancient Israel," *JSOT* 26 (1983): 115-125.

appositional, that is, the virgin which is Israel.¹ Andersen and Freedman, though they favor the latter interpretation of the reference to include both the people of the Northern and of the Southern Kingdoms, acknowledge the difficulty in being absolute in the identification of the referent. Both entities, either the Northern Kingdom alone, or together with the Southern Kingdom, or even Samaria, can be the referent.²

This is an instance where a case can be made for all the above interpretations. The prophet Amos may have envisioned the premature destruction of the Northern Kingdom, which was at hand. He may have predicted the fate of the whole nation encompassing both kingdoms, even though the immediate concern is with the Northern Kingdom. Clearly, the end of the entity "Israel" is described in a tragic manner.³ Whatever is emphasized as the semantic nucleus of the term *בתולה*,⁴ it has to take into account the

¹Paul, *Amos*, 160, contends that there is no reason to refer this expression to capital cities. Sharing this interpretation are Carroll, 223; Finley, 225. Soggin, 82, notes that the image taken from domestic life becomes national. Aloysius Fitzgerald, "BTWLT and BT as Titles for Capital Cities," *CBQ* 37 (1975): 179, argues that in Amos 5:2 the designation refers to the Northern Kingdom.

²Andersen and Freedman, *Amos*, 107.

³Rudolph, 187-888, evokes the death of Jephthah's daughter to suggest that the comparison with the virgin lies in the premature death, in terms of unfulfilled life.

⁴Gordon J. Wenham, "*B^{et}ulāh*: 'A Girl of Marriageable Age,'" *VT* 22 (1972): 326-348, contests the common assertion

context of a lament, which can hardly be limited to the fate of a city, be it Samaria, unless that stands for the whole Northern Kingdom by metonymy.

In this instance, a promising perspective on the issue is pointed out by André Neher, who sees a tone of polemics in the usage of the term *בתולה* by Amos. In his opinion, the expression *בתולה ישראל* along with the expression *ראשית הנשים* "the head of the peoples" were favorite expressions in circulation among patriots to express their pride and their sense of superiority. Amos uses these terms by antithesis to deliberately tear apart this unjustified pride.¹

that *בתולה* is a technical term for "virgin." He excludes the restriction of its essential meaning to virgin. In his opinion this term should be translated by "a girl of marriageable age." See p. 347. Schmitt, "The Virgin of Israel: Referent and Use of the Phrase in Amos and Jeremiah," lists several possible root-meanings of the word *בתולה* that may have caused the prophet to use this term, namely: the idea of youth; beauty or attractiveness; Israel not touched by invading armies or by the contaminations of the Canaanite religious practices, therefore religiously or culturally pure; a woman in the bloom of her years; a virgin. He dismisses any of the different possible meanings as fitting the description of the people Israel in the book of Amos. See p. 372.

¹Neher, *Amos: Contribution à l'étude du prophétisme*, 221, wrote: "Parmi les expressions favorites mises en circulation par les patriotes figuraient celles de *בתולה ישראל* et de *ראשית הנשים*. La première décrivait Israël sous les traits d'une vierge jeune et belle, riche de tous les espoirs. La seconde célébrait en Israël l'élite des nations, la primeur de la moisson divine sur la terre. Les deux termes étaient d'origine religieuse et issues des représentations de la berith. Israël, à l'époque de ses

In my view, these pretentious claims are not an isolated phenomenon in the book of Amos. The polemical and ironic tone of the phrase "just as you have said," in the same chap. 5 in vs. 14, implies this attitude among the people. The supposedly faithful *בְּתוּלָה*, who should have trusted Yahweh, is and remains in a state of election, but has a changed destiny; she is in a state of fall.¹ In fact, the reality of an unfulfilled destiny, within the framework of the covenant between Yahweh and Israel, is at the heart of this lamentation.

Related Names and Their Combinations

In this section, my objective is to determine the referents intended by the usage of the related names such as "Jacob," "Joseph," "Judah," "Isaac," and "David." The usage of the related names in specific passages in the book of Amos is intended to draw the attention of the audience of Amos's indictments to a reality that the mere designation "Israel" would not have fulfilled. Amos associates the

fiançailles dans le désert, avait été la *bethoula* fidèle, qui avait accordé sa confiance à Dieu . . . Au VIII^e siècle, les expressions ne se resentaient plus de cette origine; elles avaient un timbre purement national et marquaient la fierté d'un peuple imbu de ses succès. Amos reprend les deux termes et, par une antithèse nette, déchire leur nimbe d'orgueil: il entonne la complainte funèbre sur la vierge d'Israël (V, 1-2); il voit la tête des nations à la tête des exilés (VI, 1, 7)."

¹The prophet Hosea develops the theme of marriage more extensively in the first three chapters of his book.

people--otherwise designated by Israel alone, or along with qualifying terms--with the names of important figures of their past history such as "Jacob," "Joseph," "Isaac," and "David," whose experiences or encounters with God enlighten the identity of God's people, parallel their current experiences, or pattern conditions prophesied expected from God's people.

The question we face is: Did Amos use these names just for stylistic variations, or are there other reasons? In particular, is there any theological purpose to their usage that will help us better understand the issue and theology of the book of Amos?

Francis Landy, commenting on the issue of the parallelism of these names with the designation "Israel," wrote:

The point of parallelism is not the equivalence but the dynamic tension between verses. In Amos 7-9, for example, Jacob and Isaac are not simply synonyms for Israel; each brings with it a cargo of national and theological associations. A reader--any reader--has to bear this in mind.¹

André Neher concurs with this interpretation of Amos's usage of the related terms when he points out that

The abundance of the terms used in the book of Amos to designate Israel forbids giving them a purely political meaning. Joseph does not simply designate the Northern Kingdom and Jacob the Southern Kingdom, as in Obadiah (18) or Zechariah (10:6). In the book of Amos, the expressions that designate Israel have a symbolic, a philosophical meaning linked to the traditional concepts

¹Francis Landy, "Vision and Poetic Speech in Amos," HAR 11 (1987): 223-224.

of the Patriarchs and heroes of national and religious history current in Israel during the time of Amos.¹ (my translation)

The situation described in Amos 6:4-6 is particularly enlightening for this procedure.² The same procedure is used in Hos 12, concerning the related term Jacob.³ It is a further indication that this procedure is not an isolated incident unique to the prophet Amos. However, this time Hosea uses two phases of the experience of Jacob, on the one hand his deceitfulness, to describe the present condition of the apostate people,⁴ and on the other hand his repentance, which is what God expects His people to go through.⁵

The Name "Jacob"

From a linguistic perspective, mainly because of its attestation in extrabiblical sources,⁶ in a theophorous

¹Neher, *Amos: Contribution à l'étude du prophétisme*, 120.

²See p. 207, below.

³Hos 12:3-6.

⁴Hos 12:2-3.

⁵Hos 12:4-6. Likewise in Hos 6:7 the name "Adam" is used to parallel the transgression of the covenant by Ephraim and Judah; and in Hos 13:1-3, the past experience of an early phase of the tribe of Ephraim in the midst of the tribes of Israel is evoked to illustrate the present idolatrous condition that prevails in the Northern Kingdom.

⁶For surveys of the extrabiblical sources see Zobel, "יעקב/יַעֲקֹב," 6:185-190; A. R. Millard, "Jacob," ISBE (1982), 2:948. From Egyptian sources as a designation of a place-name, see ANET, 242; W. F. Albright, "Northwest-Semitic Names in a List of Egyptian Slaves from the Eighteenth

form,¹ the term "Jacob" is said to have evolved from the term ya'qub-'el. It is generally understood as a hypocoristicon in which the second nominal component has been dropped, leaving only the initial verbal element.²

Etymologically, the name is associated with the root עקב "heel" as a noun from which is derived the denominative verb form meaning to follow closely, to guard and to protect, as is the case in Semitic and Cushitic languages.³ However, it has been suggested that the verbal form could

Century B.C.," *JAOS* 74 (1954): 222-233; see the corrective of this view by the same author, in *Yahweh and the Gods of Canaan: A Historical Analysis of Two Contrasting Faiths* (London: Athlone Press, 1968), 50. See also David Noel Freedman, "The Original Name of Jacob," *IEJ* 13 (1963): 125, who argues that the full form Jacob-El is in fact attested in Deut 33:28.

¹S. Yeivin, "YA' QOB' EL," *JEA* 45 (1959): 16-18, expresses reservations for this view, contending that the term Jacob-el as a personal name does not exist in Egyptian texts, but appears only as a place-name in the list of towns subdued by Tuthmosis III.

²Stanley D. Walters, "Jacob Narrative," *ABD* (1992), 3:599; Hans-Jürgen Zobel, "Jakob/Jakobsegen," *TRE* (Berlin: Walter de Gruyter, 1987), 16:461.

³Wolf Leslau, *Comparative Dictionary of Ge'ez (Classical Ethiopic): Ge'ez-English/English-Ge'ez with an Index of the Semitic Roots* (Wiesbaden: Otto Harrassowitz, 1991), 66, 769. This root is found in Ethiopic, Arabic, Aramaic, Syriac, Hebrew, Mandaic, Ugaritic, and Akkadian. W. F. Albright, "Northwest-Semitic Names in a List of Egyptian Slaves from the Eighteenth Century B.C.," 231, mentions some typical hypocoristica of names derived from the stem 'qb which he translates "to watch, to guard, to protect" as in Ethiopic and South Arabic.

have the meaning "to follow" as in Arabic,¹ and so literally to overtake or to supplant, and possibly also figuratively to deceive as an action which is backhanded in the negative sense.²

In the OT, the name Jacob appears 349 times,³ either as a designation of an individual, namely the patriarch Jacob/Israel, or as a group designation. Jörg Jeremias pointed out that there are several different usages of the name Jacob in the prophetic writings.⁴ In the book of Amos, the name יַעֲקֹב alone occurs in 7:2, 5; the expression בֵּית יַעֲקֹב occurs in 3:13 and 9:8;⁵ and finally the expression נֶאֱמַר יַעֲקֹב occurs in 6:8 and 8:7.⁶ There are diverse and contradictory opinions as to the referents that are meant when the prophet Amos uses this designation. Does it

¹Th. C. Vriezen, "La Tradition de Jacob dans Osée XII," *OTS* 1 (1942): 68-69.

²Peter R. Ackroyd, "Hosea and Jacob," *VT* 13 (1963): 249; see also Zobel, "יעֲקֹב/יעֲקֹב," 188.

³Andersen and Forbes, 335.

⁴Jörg Jeremias, "Jakob im Amosbuch," in *Die Väter Israels: Beiträge zur der Patrirchenüberlieferungen im Alten Testament* (Stuttgart: Verlag Katholisches Bibelwerk, 1989), 139.

⁵The combination "house of Jacob" occurs only 21 times in the OT. The other occurrences outside the book of Amos are: Gen 46:27; Exod 19:3; Isa 2:5,6; 8:17; 10:20; 14:1; 29:22; 46:3; 48:1; 58:1; Jer 2:4; 5:20; Ezek 20:5; Obad 17, 18; Mic 2:7; 3:9; Ps 114:1.

⁶This combination occurs only twice elsewhere in the OT: Nah 2:3, and Ps 47:5.

designate the Northern Kingdom, the Southern Kingdom, or both?

Zobel pointed out that the real problem is that "Jacob" can refer both to the entire nation and to individual parts of it.¹ More important, what is the rationale of its usage in the first place by the prophet Amos? Is it because it does function as a special reminder of election, as has been suggested,² or is it for the purpose of putting the Israelites in the role in which they stand as recipients of Yahweh's message?³ Does the term recall Israel's heritage, especially the promise to the patriarchs, or the covenant?⁴ Is it, as Wolff asks, to remind Yahweh of the election of the patriarch who, after all, was considered the founder of the sanctuary at Bethel? Is it perhaps because the name includes the acknowledgment of Israel's guilt and powerlessness?⁵

¹Zobel, "יעקב/יעקב," 203.

²Wolff, *Joel and Amos*, 201.

³Mays, *Amos*, 69. Jeremias, 139, suggests that the name "Jacob," as used by the OT prophets, indisputably means "Israel as God's people," as the "fellowship of Yahweh." If a partial entity receives the name it is only because it is under examination as an aspect of God's people. At least in the book of Amos, the concept of "Jacob" is there only to determine the uniqueness of God's people.

⁴Thomas E. McComiskey, "Amos," *The Expositor's Bible Commentary* (Grand Rapids, MI: Zondervan Publishing House, 1985), 7:301.

⁵Wolff, *Joel and Amos*, 297.

A close examination of the usage of the related term "Jacob" has to specify its relationship with "Israel."

"Jacob" in Amos 7:1-6

Translation and textual considerations

The MT reads as follows:

7:1 כֹּה הִרְאֵנִי אֲדֹנָי יְהוֹה וְהִנֵּה יוֹצֵר נֹבִי בְּחִלְלַת עֲלוֹת הַלֶּקֶשׁ
וְהִנֵּה-לֶקֶשׁ אַחֲרֵי נֹזֵי הַמֶּלֶךְ:
2 וְהִנֵּה אִם-כֹּלֶה לֵאכֹל אֶת-עֵשֶׂב הָאָרֶץ נֹאמֵר
אֲדֹנָי יְהוֹה סִלַּח-נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:
3 נָחֵם יְהוֹה עַל-זֹאת לֹא תִהְיֶה אָמַר יְהוֹה:
4 כֹּה הִרְאֵנִי אֲדֹנָי יְהוֹה וְהִנֵּה קָרָא לָרֹב בְּאֵשׁ אֲדֹנָי יְהוֹה
וַתֹּאכַל אֶת-תְּהוֹם רֶבֶה וְאָכְלָה אֶת-הַחֹלֶק:
5 נֹאמֵר אֲדֹנָי יְהוֹה חַדְלִי-נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:
6 נָחֵם יְהוֹה עַל-זֹאת גַּם-הִיא לֹא תִהְיֶה אָמַר אֲדֹנָי יְהוֹה:

I translate as follows:

7:1 This is what the Lord Yahweh showed me: he was forming a locust-swarm when the spring crops were beginning to sprout, and the spring crop was after the king's mowing.
2 And when it had finished devouring the vegetation of the land, I said: "Lord God, please pardon! How can Jacob stand, for he is small?"¹
3 The Lord relented concerning this. It shall not come to pass, said Yahweh.
4 This is what the Lord showed me: the Lord God was summoning for a judgment with fire and it devoured the great deep and began to consume the land.

¹The rendering of the phrase is not self-evident according to Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 320. Instead of the usual translation "How can Jacob stand?" they propose, "Who is Jacob that he can stand?" The following alternative translations have also been suggested: "by whom shall Jacob arise?" or "who of Jacob shall stand?" See Pete Steveson, "Visions of Judgment: Amos 7," *BV* 27/2 (1993): 30, 31. The LXX reads in the verb קָם a hiph'il translating τις αναστησει τον Ιακωβ "who will lift Jacob up?" A similar usage as in the MT of Amos 7:2, of the Hebrew interrogative particle מִי, is found in Ruth 3:16.

5 Then I said, "Lord God, please stop! How can Jacob stand, for he is small?"

6 The Lord relented concerning this also.

"This too shall not be," said the Lord Yahweh.

Text unit and genre considerations

The literary unit to which these verses belong is the vision-audition narratives. The usage of the verb **רָאָה** ("to see"; "show" in the *hiph'il*) marks the beginning of each vision-audition report (7:1, 4, 7; 8:1; 9:1).¹ Let us consider the usage of the name "Jacob" in the first two visions.

In both visions (7:1-3 and 4-6) the overall pattern is the following: an introductory formula, a vision of punishment, intercession by Amos, and a conclusion with Yahweh's repentance. The particular judgment setting of these two vision-auditions is characterized by the fact that Yahweh is mentioned as a Creator² working to undo the existence of an entity called "Jacob" by means of locust-swarm and fire. The use of the word **נִלָּחַם** "to contend" reveals the nature of the encounter of Yahweh with the entity "Jacob" and gives an indication of the genre of the narratives.

¹Coulot, 169-186.

²The use of the participles of the verbs **יָצַק** "to create," "to form," "to shape" and **נִלָּחַם** "to call to contend" (in this setting) present Him as such.

Semantic and other exegetical considerations

In both the first two visions narrated in Amos 7, the prophet uses the term "Jacob" in his intercession for his people. The difficulty of determining whether the reference is to the Northern or the Southern Kingdom, or both, lies in the fact that there are no immediate parallels to show who the target is.

As in most other occurrences of "Israel" and related terms, opinions differ concerning the identification of the referent. The majority or the established opinion holds that they refer to the Northern Kingdom.¹ Others support the view that the referent is Judah.² A different point of view, however, is supported by other commentators who view the term "Jacob" in Amos 7:2 and 5 as a designation of the historic people of God, including both the Northern and the Southern Kingdom.³

The reason for the usage of this term, which in my view is even more crucial for the understanding of Amos's

¹Paul, *Amos*, 229, argues that "Jacob" is one of the prophet's favorite names for northern Israel. He lists all the other occurrences of the term in the book of Amos, namely: 3:13; 6:8; 7:5; 8:7; 9:8. The BDB, 785, also shares this hypothesis. See also Rosenbaum, 79, who maintains that Amos did not address any of his remarks to non-Northerners.

²Graetz, *Geschichte der Juden*, II, n. 3, p. 436, quoted in Neher, *Amos: Contribution à l'étude du prophétisme*, 122.

³Andersen and Freedman, *Amos*, 99; Rudolph, 231; Neher, *Amos Contribution à l'étude du prophétisme*, 122-123.

overall theology, has not been outside the scope of consideration in some of the scholarly writings.

Landy observes that there is a reversion from Israel to Jacob, from communal to personal. He suggests that it is as a child that Jacob is recollected, from Gen 25:27, where it is said that Jacob is a simple man dwelling in tents before his crooked adventures.¹ The evocation would refer to the smallness and innocence of Jacob. Likewise, David Allan Hubbard contends that the fact that Israel is called Jacob is a reminder that he was the smaller, younger one in Isaac's family.² The choice in this instance is related to the theme of vulnerability³ and helplessness.⁴

In the context of Amos 7:2, 5, this term, employed twice by the prophet himself, is associated with intercession, especially in a plea for forgiveness because of a threat of annihilation.

In my view the choice of the name Jacob is deliberate because of its theological content. If the issue is the destruction of God's people, it is legitimate and appropriate that the prophet reminds God of this name linked

¹Landy, 226.

²Hubbard, *Joel and Amos: An Introduction and Commentary*, 207.

³Martin-Achard, *Amos: L'homme, le message, l'influence*, 117.

⁴W. Brueggemann, "Amos's Intercesory Formula," *VT*, 19 (1969): 386-390.

to a covenantal promise of perpetuity. The question the prophet asks is significant, for it concerns the very perpetuity of God's people. It will ultimately receive an answer from God in Amos 9:8: "Nevertheless I will not totally destroy the house of Jacob." The answer to the prophet's prayer is a promise from God that there will be a remnant from the house of Jacob (Amos 9:8). Because of this broader picture, which does more justice to the whole of Amos, Jacob in Amos 7:2 and 5 is best understood to refer to the whole of God's people whose existence, as such, is at stake. Furthermore, the usage of the term "Jacob" goes beyond the political or ethnic aspect of God's people because it defines them as a religious entity unable to stand (עמד)¹ on their own under judgment, but who need God's intervention for hope of survival. Moreover, the view of "Jacob" as קטן "small" contrasts with the previous determination attached to this entity, such as גאון "arrogance, pride" in connection with the issue of power

¹The link of this word with the connotation of judgment is already present in Amos 5:2, 5 and 8:14. All these texts emphasize the fall and the inability to stand or rise, implying that only God can be the subject of such an eventuality. On the other hand, when it is applied to God as subject--as in Amos 6:14 and 7:9 with the adversative preposition על--it expresses the punitive judgment that is to befall the people under divine judgment. The usage of עמד to describe the impossibility of salvation has a moral connotation in the book of Amos when applied to people. Another verb is used to describe the position merely in a physical sense (cf. עמד in Amos 2:15).

(6:8). In this instance, the name "Jacob" functions in the same way as the term "Joseph" in the expression "remnant of Joseph" in Amos 5:15, as is shown later in this work.

"House of Jacob" in Amos 3:13-14

Translation and textual considerations

The MT in vss. 13-14 reads as follows:

3:13 שִׁמְעוּ וְהִעִדוּ בְּבֵית יִעֲקֹב נֹאמֶר-אֲדֹנָי יְהוָה אֱלֹהֵי הַצִּבְאוֹת:
 14 כִּי בַיּוֹם סָקֵרִי מַשְׁעֵי-יִשְׂרָאֵל עָלָיו וְסָקֵרְתִּי עַל-מִזְבְּחוֹת בֵּית-אֵל וְנִגְדְּעוּ קַרְנוֹת הַמִּזְבֵּחַ וְנָפְלוּ לָאָרֶץ:

I translate as follows:

13 "Hear and testify against the house of Jacob," Oracle of the Lord Yahweh, God of hosts.
 14 "For on the day I punish the transgressions of Israel upon it, I will also punish the altars of Bethel; the horns of the altars will be cut off, and they will fall to the ground.

Text unit and genre considerations

The literary unit and genre to which these verses belong is a section extending from 3:1-4:13. It is characterized by several subunits that have in common a lawsuit genre from a literary point of view.¹

Semantic and other exegetical considerations

The term "house of Jacob" in the context of Amos 3:13 is used in a judgment setting where every explicit mention

¹See the discussion on pp. 70-72, 115-116 above. See also p. 79.

of a place or target of the indictments belongs to the Northern Kingdom. For this reason, the reference is generally understood to be the people of the Northern Kingdom,¹ although a more inclusive interpretation is defended.² More important, the object of the prophet's indictments is here addressed as the covenantal people of God who have broken the covenant and are about to suffer its curses. Here the name "Jacob" may have been chosen both because of the allusion to the covenant between God and His people and also because of their apostate state, a connotation it can carry as in the case of its usage in the book of Hosea. Stuart suggests that

by using the term בֵּית יַעֲקֹב "house of Jacob," Yahweh reminds the Samaritans that they are not merely a cosmopolitan eighth-century political entity, but are in reality part of the continuum that began with the patriarchs (cf. 5:15; 6:8; 7:2, 5, 9, 16; 8:7) and as such are a people under the bond of a divine covenant. An appeal to people's origin is one effective way of getting their attention in their present degeneracy and thus is used widely by the OT prophets and the NT apostles.³

¹Paul, *Amos*, 123.

²Finley, 192; Andersen and Freedman, *Amos*, 99, 103-104. Soggin, 67, dismisses the view expressed by Osty, according to whom the reference is here to the twelve tribes; he then suggests that "Jacob" and "Israel" are in parallel because of the need for the system of tribal possession of land to be restored, thus producing common property again. He is not followed in this hypothetical interpretation.

³Stuart, *Hosea-Jonah*, 331.

"House of Jacob" in Amos 9:8

Translation and textual considerations

The MT of Amos 9:8-10 reads as follows:

9:8 הִנֵּה עֵינֵי יְהוָה בְּמַמְלֶכֶת הַחַטָּאִים
וְהַשְׁמֹדֵתִי אֶתָּה מֵעַל פְּנֵי הָאָרֶץ
אָמַס כִּי לֹא הִשְׁמִיר אֲשֶׁמִּיר אֶת-בֵּית יַעֲקֹב נָא-יְהוָה:
9 כִּי-הִנֵּה אֲנֹכִי מַצִּוֶּה וְהִנֵּעוּתִי בְּכָל-הַנְּזִימִים אֶת-בֵּית יִשְׂרָאֵל
כְּאֶשֶׁר יִנּוּעַ בְּבִקְרָה וְלֹא-יִפֹּל צִרְיֹן אֶרֶץ:
10 בְּחֶרֶב יָמוּתוּ כָּל חַטָּאֵי עַמִּי
הָאֹמְרִים לֹא-תָנִישׁ וְתִקְרִים בְּעַד־נֹו הָרָעָה:

I translate as follows:

9:8 The eyes of the Lord Yahweh are certainly on the sinful kingdom.
And I will destroy it from the face of the earth.
Nevertheless, I will not totally destroy the house of Jacob, oracle of Yahweh.
9 Surely I am commanding,
and I will shake the house of Israel among all peoples like that which is shaken in a sieve;¹
but not a pebble will fall to the ground.
10 By the sword will die all the sinners of My people, those who say, "The calamity shall not come near or overtake us."²

Semantic and other exegetical considerations

In Amos 9:8 the term "house of Jacob" is used not in the limited sense as a designation of the Northern Kingdom, nor is it employed to designate the Southern Kingdom,³ for

¹I am sharing here the rendering proposed by Hayes, *Amos, The Eighth-Century Prophet*, 198.

²For discussion on this text unit and genre considerations, see pp. 41 and 67 above.

³Polley, 71, notes that "the house of Jacob" in this text has commonly been identified with Judah during the exile. However, Hubbard, *Joel and Amos*, 234-236, notes that to identify "'house of Jacob' with Judah is both to introduce in the text a distinction not otherwise found in

in Amos, Judah as such does not receive any endorsement. The term is chosen to evoke the continuation or perpetuity of God's people who survive the demise of Israel as a socio-political entity. In this case, the term Israel in itself would not suffice because of its political connotation at times, whereas as noticed, the term "Jacob" or "house of Jacob" would not be understood as a political term.¹

In the immediate context of the verse, Yahweh announces that He is going to destroy the sinful kingdom from the face of the earth. Nevertheless, He will not totally destroy the house of Jacob.

Douglas Stuart has insightfully pointed out the issue of this verse when he wrote:

Destruction will not be total, as v 8b insists. Here enters the theme of the escape of a remnant so clearly promised in the mosaic Covenant (Lev 26:44; Deut 4:31; 30:3; 32:36-43) and so strongly reaffirmed by the pre-exilic prophets (e.g., Hos 2:1-2 [1:10-11]; Joel 2:18-19; Micah 2:12-13; Isa 11:10-11). God's plan for his people envisioned their destruction as a nation and their exile, but explicitly avoided their total annihilation.²

Amos and to use Jacob in a way that would confuse Amos' hearers (cf. 6:8; 8:7, where Jacob was clearly the Northern Kingdom)." The equation of "pride of Jacob" in 8:7 with the Northern Kingdom, however, remains to be convincingly proved.

¹Zobel, "עקב/עקב," 204, shared this view when he wrote: "When the nation as a whole is addressed as a spiritual entity it can be called 'Jacob.' This name is obviously chosen because there is no danger of its being misunderstood in a political sense; none of the political manifestations of Israel throughout the course of history . . . was ever called Jacob."

²Stuart, *Hosea-Jonah*, 394.

In other words, there is part of the house of Jacob who will experience the continuity of God's purpose for His people. These people are those who repent, unlike the hardened sinners who pretend that the calamity or evil will not overtake nor confront them (9:10), who display a complacent and even an arrogant attitude denounced by the prophet all through the book, and who ultimately have not given heed to the prophetic message. The apostate and unrepentant entity among the people of Yahweh, bound by the illusion of invincibility before danger because of the fact that they are the chosen people of Yahweh, will undergo the sifting process, resulting for them in the encounter with the covenant curses.

There is indeed a sifting; actually in Amos 9:9 the prophet uses this very image taken from the agricultural realm to indicate what is going to happen: "I will shake the house of Israel among all nations as grain is shaken in a sieve, but not a pebble will fall to the ground."¹

"Israel" as a social and political entity in the book of Amos, even though called "my people," does not constitute, as such, the entity that will carry God's

¹The hapax legomenon מִנִּיב and the exact type and size of the sieve is still in dispute, Paul, *Amos*, 286, pointed out. The emphasis, however, in this illustration is not on the preservation of the good grain in the sieve, and the throwing away of the chaff, for example as in other metaphors (cf. Ps 1:4), but rather the imagery of a sieve points out that the sinners will be distinguished and separated from the good grain. See Polley, 71.

election and purpose. There is an entity within that group to whom this prerogative is given by God, as a remnant, the ultimate true people of God.¹ The expression "house of Jacob" in this instance is chosen because it allows the reality of a demarcation.² First of all, it signals a phase characterized by judgment and destruction, which was the emphasis of Amos 3:13, and then of a phase characterized by salvation after judgment, the bottom line being that those who are saved are the repentant.

In this instance the expression "house of Jacob" refers to an entity comprising both the Northern and the Southern Kingdom in their identity as God's people from which a remnant will emerge. This expression is chosen at this significant place, at the end of the book of Amos, to indicate the continuous validity of God's promise to the patriarch Jacob/Israel, the eponymous ancestor of Israel. From the dispersed of Israel among the peoples, a believing and repentant entity will emerge as part of the inheritor of

¹Polley, *ibid.*, points out that "the phrase 'house of Jacob' is now being used in the positive sense of God's continued concern for those who have not rebelled against him." I bring a corrective to this view by stating that the idea of repentance is an important feature of those who will be granted salvation, not just a lack of rebellion against God. The issue is not the same as in the case of the 7000 in the time of Elijah who resisted the tide of apostasy and idolatry; here the dimension of repentance is to be taken into account.

²Jeremias, 151, suggests that in both Amos 3:13 and Amos 9:8, the "house of Jacob" is an entity defined by demarcation.

God's promises. This verse should be understood in the light of the whole context of what follows (Amos 9:9-15). It also implies that the expression "sinful kingdom" of the same vs. 8 should be understood as being both Israel and Judah, considered a single entity in the face of exile.¹

In the above exploration, the usage of the name "Jacob" as a designation of the people of God is associated with covenant, with intercession, and also with continuity of God's purpose for His people. It adds to the designation "Israel" connotations, which a purely political, geographical, or cultural reading would have veiled. In addition, the semantic nuances that the prophet Amos uses are borrowed from Jacob's pilgrimage as an individual, as related in Jacob's narratives in Gen 27-36.

"Arrogance of Jacob" in Amos 6:8

Translation and textual considerations

The MT reads as follows:

נִשְׁבַּע אֲדֹנִי יְהוָה בְּנַפְשׁוֹ נֹאֵם-יְהוָה אֱלֹהֵי צְבָאוֹת
מִתְאָב אֲנִכִּי אֶחָד-נֶאֱוֹן יַעֲקֹב וְאֶרְמֹנָתִי שְׁנֵאֲחִי
וְהַסִּנְרֵחִי עֵיר וּמִלְאָהּ:

I translate as follows:

¹As E. Osty, *Amos, Osée, La Sainte Bible* (Paris: Éditions du Cerf, 1960), quoted in Soggin, 144, suggests. The reason Soggin hesitates to endorse such a view is that this would make the date of the text later (p. 144). However, if one is to accept the possibility of prophecy at all, then it is not impossible for the prophet Amos to predict events beyond the collapse even of the Southern Kingdom, well over 150 years from the time of his prophecy.

The Lord Yahweh has sworn by Himself, oracle of Yahweh
 the God of hosts:
 I abhor¹ the arrogance of Jacob, and his fortresses I
 detest;
 therefore, I will deliver up the city and all that is
 in it.

**Text unit and genre
 considerations**

This verse is part of the woe oracle of which begins in 6:1 and extends to 6:14. The unity of this section can be found in the consistency of the addressees mentioned throughout this chapter. They are primarily the leaders of both kingdoms at first in vs. 1, and narrowed down more specifically to those of the Northern Kingdom in vs. 14 where the content of the verdict is announced. From a literary point of view, the usage of the particles such as לכן "therefore" in vs. 7, כי "for" in vs. 10, כי הנה "surely" in vs. 11, כי in vs. 12, and כי הנני in the last verse of the chapter, shows unity in the development and flow of thought through the following thematic sub-units: vss. 1-3, 4-7, 8-11, 12, 13-14, within the whole chapter.

¹The verbs חעב "abhor" (not חמב, as here, which is a hapax legomenon) and שנא "detest" are also employed in Amos 5:10 to describe the attitude of those who hate and despise justice and righteousness. The piel participle מחמב is to be understood as having the same meaning as the root חעב (as attested in the versions), instead of the first entry of חמב in the dictionaries, which means "to desire."

Semantic and other exegetical considerations

In continuation of the woe oracles and in the same mood as the percussive tone of Amos 5:21-27, Amos 6:8 explicates what God abhors: "I loath the arrogance of Jacob and I detest his fortresses. Therefore, I will deliver up the city and all that is in it." As Amos 5:21 attacked the cultic system and the confidence attached to it, in Amos 6:8 it is the confidence in the socio-economical, political and military system that is targeted. The context argues against limiting the arrogance or pride of Jacob to that referring only to the city of Samaria, as is often the case.¹ As noted by Paul, it is a fitting descriptive term to portray the leaders' entire luxurious style of living and outlook on life, as described in vss. 1-6. The expression "pride of Jacob" may have been a slogan current in "Israel,"² the same as the expression "the head of the peoples" in Amos 6:2 or "virgin Israel" in Amos 5:2.³ In such a case God is deliberately reversing the popular beliefs and expectations, as He often does in the book of Amos.⁴

¹Soggin, 108.

²Paul, *Amos*, 214.

³Neher, *Amos: Contribution à l'étude du prophétisme*, 221.

⁴See Samuel Amsler, *Le Dernier et l'Avant Dernier: Etudes sur l'Ancien Testament* (Geneva: Labor et Fides, 1993), 225, who wrote that "Les unes après les autres et de

However, the expression "pride or arrogance of Jacob" displays basically the lack of trust in God. It is very plausibly chosen to evoke the first phase of the patriarch's itinerary, when he did not totally rely on God. Likewise in this setting, the confidence in military might and conquest, in riches and fame, is labeled arrogance and is incompatible with true faith in God and dependence on Him alone.

"Pride of Jacob" in Amos 8:7

Translation and textual considerations

The MT reads as follows:

נִשְׁבַּע יְהוָה בְּנֶאֱוֹן יַעֲקֹב אֵם-אֲשֶׁכָּח לְנֶצַח כָּל-חַטְשֵׁיהֶם:

I translate as follows:

Yahweh has sworn by the pride of Jacob,
"I will never forget any of their deeds."

Text unit and genre considerations

The literary unit to which this verse belongs is the fourth vision beginning with the announcement of the end of Israel. A reversal of its fate is signified by the change of the songs of the palace into wailing as well as by the prevailing death and silence. In 8:4, an entity is directly indicted in a lawsuit fashion with the specification of the deeds that brought such judgment upon them (4-6).

la manière la plus hermétique, Amos ferme les issues par lesquelles Israël croyait pouvoir échapper à son Dieu. On sait d'ailleurs qu'il en fait autant pour les autres peuples."

Afterwards, the verse reinforces the ineluctability of the judgment. The following verses (8-10) expand the extent of the destruction to cosmic proportions. In vss. 11-13, the theme of famine is developed as a metaphor of the inaccessibility of Yahweh's word. The chapter ends with the announcement of the fall of the false worshipers (vs. 14).

In the setting of this lawsuit genre, the whole chapter presents a thematic unity characterized by unexpected events, from the bewildering statement of the end of God's people to the fact that the natural elements are caused to depart from their appointed course. This latter description serves as an echo that God's people have not fulfilled their expected function, to the announcement of an irreversible fall. In this setting, the oath in vs. 7 plays a key role as it is connected to the various themes revolving around the concept of end.

Semantic and other exegetical considerations

The second occurrence of the expression "pride of Jacob" is in Amos 8:7, which is an oath setting. It functions to secure the authority of the word of judgment pronounced against "Israel." In my view, in this instance the expression refers to God Himself. This is the same as in Amos 4:2 where the expression "by His holiness," and as in Amos 6:8 where the phrase "by Himself," are employed to emphasize the reliability of the outcome of the following

predictive oracle.¹ In Amos 8:7, in contrast with the first occurrence of the expression in Amos 6:8, where it is an attribute of "Jacob," here the term *אֵלֶיךָ יְהוָה* functions as a reminder that the true object of pride should be God alone and not all the achievements or false expectations of the people. The "pride of Jacob" is precisely presented as the divine judge who stands in judgment against complacent covenant violators who deceive themselves, thinking they have special prerogatives by virtue of their election, and who are actually going to encounter a reversal of their positive expectations, that is, the covenant curses.²

The Name "Joseph"

In the OT, the term "Joseph" is clearly a personal name, the name of the son of the patriarch Jacob/Israel. All through Gen 37-50, the name is clearly an individual designation. The expressions "sons of Joseph" and "house of Joseph" in several instances³ designate the descendants of

¹My view differs from the hypothesis of Paul, *Amos*, 259-260, who limits the usage of this expression in the oath to an irony; and from Stuart, *Hosea-Jonah*, 385, who interprets it to be the entire land of Israel, which he calls "Israel's most precious possession."

²Stuart, *Hosea and Jonah*, XXXI-XLii, 288-289, has forcefully demonstrated that the book of Amos can only be intelligibly understood by reference to the covenant background that precedes and underlines its message.

³In particular in Numbers, Joshua, Judges, 2 Samuel, 1 Kings and 1 Chronicles.

the hero of faith "Joseph."¹ Both the tribes that were named after Joseph's sons Ephraim and Manasseh have their territorial location in what was to be the Northern Kingdom of Israel after the partition of the Davidic/Solomonic kingdom.

The term is generally understood to derive from the root *יָסַף* whose primary meaning is "to add" or, in the *hiph'il*, "to increase" or, "to do again" the action of the verb with which it is associated. According to Gen 11:22-24, it was chosen because of the circumstances that prevailed at the birth of the eleventh son of Jacob.

The name "Joseph" appears three times in the book of Amos and is always qualified with expressions such as *בֵּית יוֹסֵף* "house of Joseph," in Amos 5:6; *שְׁאֵרֵית יוֹסֵף* "remnant of Joseph," in Amos 5:15; and *שֹׁבֵר יוֹסֵף* "ruin of Joseph," in Amos 6:6. It is always employed as a group designation. The issue becomes, To which entity does it refer and what is the purpose of its usage?

The expression "house of Joseph"² is generally understood to refer to the Northern Kingdom,³ and this because Joseph is presented as the father of Ephraim and

¹For example, Judg 1:22-23.

²For a discussion of the text, cf. pp. 128-131 above.

³Paul, *Amos*, 165; Stuart, *Hosea-Jonah*, 347; Wolff, *Joel and Amos*, 240.

Manasseh, whose names were borne by the tribes settled in the hill country, located in the Northern Kingdom. There is unanimity regarding this reference. The mention of "Bethel" in the immediate context of the occurrence of the expression "house of Joseph" favors this interpretation. On the other hand, the expression "remnant of Joseph" needs further consideration. It does not appear to be chosen for mere stylistic variation.

The identification of the referent of "remnant of Joseph" has occasioned different interpretations.¹ The divergence of opinions is still current among more recent commentators who attribute the reference to the Northern Kingdom, its people (that is, the survivors from the same entity after its political collapse),² or its territory.³

¹For an overview of the variety of interpretations and a discussion of the issue at stake, see Hasel, *The Remnant*, 199-205.

²Paul, *Amos*, 178; Andersen and Freedman, *Amos*, 110.

³Hayes, *Amos, the Eighth-Century Prophet*, 166, interpreted the expression in a geographical sense. He proposes that "the reference to 'what remains/the remnant of Joseph' suggests that the northern territory had already been lost to various members of the coalition. Lost territory included major portions of Transjordan, Galilee, and the coastal plain which has been taken by Damascus, Philistia, Tyre and Ammon (see 1:3, 6, 9, 13)." Soggin, 87-88, shares this view when calling for the possibility that perhaps the mention of Joseph presupposes that Israel is now reduced to living in the central hill country, having lost the territory of Galilee and the plains. To substantiate this view he remarks that Joseph is in fact the collective name for Ephraim and Manasseh, who settled in the hill country. This interpretation, however, led him to the unconvincing hypothesis of dating the passage after 733, when the Assyrians occupied these regions under Tiglath-

The name "Joseph" is associated with the word or concept of "remnant." This association is revealing and indicates that it is the essence, center, or core issue of the book from both literary and theological perspectives.

From a literary perspective, it has been observed that the center of the book is Amos 5:14-15.¹ Prominent scholars in the field of Amos studies have supported the view that "taken together the two verses are a capsule of the book's essential message, but they also have a specific function in the immediate context."² The remnant theme appears precisely in Amos 5:15 with the usage of the expression "remnant of Joseph."

Theologically also the remnant idea is a dominant feature, for it authenticates the existence of God's true people, a real and visible entity within a socio-political entity, Israel. It signifies the miraculous continuation of God's people within the people of Israel, as in the time of the prophet Elijah when God informed him that there were 7,000 in Israel who had resisted the tide of apostasy.³

As acknowledged by Lawrence O. Richards, the doctrine of the remnant underlies the OT teaching on faith.

It affirms that however great Israel's apostasy and God's

Pileser III.

¹Andersen and Freedman, *Amos*, 53.

²Ibid.

³1 Kgs 19:18.

judgment, a core of the faithful will still exist (e.g., 1 Ki 19:18; Mal 3:16-18). It is prophetically important, for it pictures the fulfillment of the divine purpose in only part of the people Israel.¹

The mention of the name "Joseph" significantly echoes the story of the hero of faith, himself, in terms of the preservation of a remnant. In Gen 50, Joseph, himself, clearly indicates that he understood God's plan. He told his brothers: "And as for you, you meant evil against me, but God meant it for good in order to bring about the present result, to preserve many people alive."²

Likewise, Amos 5:15 speaks about the possibility, totally dependent on God's sovereignty, of the preservation of a remnant, called here the "remnant of Joseph," to indicate the Joseph-like experience relevant for the new people of God, to carry on His purpose. This entity, which is eschatological in the sense that it survives the end of the state of Israel, is characterized on the one hand by the mercy of God which they graciously receive, and on the other by their search for God, which shows their faith in God.³

It is argued that there is an intimate connection between the designation "remnant of Joseph" and the concept "Day of Yahweh;"⁴ not only do they share the same literary

¹Richards, 521.

²Gen 50:20.

³See Hasel, *The Remnant*, 204-206.

⁴Ibid., 204.

context in Amos 5, but also their theological link pervades the book of Amos.

Gerhard Hasel, who has provided the most significant contribution on the issue of the remnant in the book of Amos, came to the conclusion that

just as the concept of the Day of Yahweh is here an eschatological idea, so the "remnant of Joseph" is an entity of eschatological expectation. The nation will come to an end, but there will be a remnant left by the eschatological catastrophe. The "remnant of Joseph" is the Israel of the Day of Yahweh.¹

The criterion, therefore, at the foundation of the existence of "Israel" is a covenantal faith in God, which expresses itself in a total allegiance to God's will, negated by the apostate people described throughout the book of Amos and to whom the Day of Yahweh will precisely come as a surprise, for it will be a total reversal of their expectations.² The deliberate way in which this reversal

¹Ibid., 204, 205. Hasel has demonstrated that there is a threefold usage of the remnant theme in the book of Amos: (1) "Amos employed the remnant motif to refute the popular remnant expectation which claimed all of Israel as the remnant; he made it a motif of doom for the nation." (2) "Secondly, he uses the remnant motif to show there will indeed be a remnant from Israel. The sifting will take place along ethico-religious lines. Here the remnant motif contains the notion of doom for those who do not return to Yahweh and the notion of eschatological salvation for those who choose to return to Yahweh." (3) "Finally, Amos enlarged the remnant motif to include also the remnant of Edom among and with the neighboring nations as a recipient of the outstanding promise of the Davidic tradition" (pp. 393-394).

²It has been noticed that an accurate description and identification of the covenant violators can be obtained by a closer look at the participles that are used to describe their actions or behavior. Andersen and Freedman, *Amos*, 462, wrote: "The book contains nineteen such participles in

is described is revealed by God's strategy, which is to lead part of the people to repentance. This is crucial to the choice of the expression "remnant of Joseph" at this particular point.

There is a deliberate procedure, throughout the book of Amos, that consists of unmasking and stripping the people of all hope or security in order that they might escape the judgment of God that is about to befall them as a result of abandoning the law (Amos 2:4) and covenant.

One by one, all the beliefs and institutions, whether religious, social, political, or military, that nurture the complacent attitude of confidence of the people that God is in their midst (Amos 5:14) and on their side (the expectations of the "day of the Lord" in Amos 5:18ff are an example) are targeted, reversed, or dismantled. Before the threat of encountering the covenant curses, the competence of the people is irrelevant for survival; all expectations other than the announced coming judgment are discouraged.

Physical ability to shun danger is dismissed; there is no escape, for flight will perish from the swift (Amos 2:14, 15); courage is unavailable (Amos 2:16); all defenses or offenses are useless, for he who grasps the bow will not stand (Amos 2:15); military enterprise will fail, for the

all, and when they are taken all together, they give a comprehensive picture of the wrongdoers in Israel against whom Amos directs his reproaches, along with a list of the evil deeds of which they are guilty."

city that goes forth a thousand will have a hundred left, and the one which goes forth a hundred will have ten left to the house of Israel (Amos 5:3).

The cities' protection is bound to crumble; the citadels will be looted (Amos 3:11); the palaces, and the summer or winter houses are not spared either (Amos 3:15). Even the land, clearly a gift of God, formerly the land of the Amorites, is surrounded by an enemy (Amos 3:11); moreover, it quakes, and along with the sun and moon, departs from its appointed function (Amos 8:8-9). The people are trapped.

The protection once available within the religious or cultic sphere is frustrated, for the horns of the altar will be cut off and destined to fall to the ground (Amos 3:15). The sanctuaries, themselves, places of reconciliation where also the worshipers express their gratitude, have become a place where the very acts of worship are called transgressions (Amos 4:4, 5), and they are, therefore, destined to be destroyed (Amos 5:5, 6; Amos 9:1). The expressions used in popular beliefs to designate Israel as "virgin Israel" (Amos 5:2), the leading or the foremost of the peoples (Amos 6:1), are of no value before God and His prophet, for the "virgin Israel's" fate is sealed, so that her dramatic fall is described by means of a dirge (qinah), framed in a prophetic perfect, that is, the usage of a past tense for the description of a future event.

Fallen is Virgin Israel,
 Never to rise again,
 Abandoned on her own soil,
 With none to lift her up (Amos 5:2).

Thus, on God's behalf the prophet lamented. Likewise, the head of the peoples will go into exile at the head of the exiles (Amos 6:7).

The joy and pride subsequent to military conquest, narrated in Amos 6:13, is negated and turns into affliction by an enemy, the loss of land, and exile (Amos 6:14).¹ Even the "day of the Lord," which was understood to be a time when God vindicates Israel by confounding and defeating her enemies, will be a day of disappointment. Darkness will come instead of the expected light (Amos 5:18). Instead of the anticipated joy of liberation, the overwhelming sound that prevails in that day will be that of mourning. There will be wailing not only in all the plazas and in all the streets, but also in the fields; farmers switch jobs, to join the professional wailers (Amos 5:16). There will be no escape.

One of the most graphic illustrations of this unanticipated tragedy is provided in the fifth chapter of the book. It is "as when a man flees from a lion, and a bear meets him, then goes home, leans his hand against the wall, and a snake bites him" (Amos 5:19). The issues are so hermetic that neither sheol nor heaven, neither the summit

¹Walter Brueggemann, *The Land, Overtures to Biblical Theology* (Philadelphia: Fortress Press, 1977), 100-103.

of Carmel (which is dry anyway, according to Amos 1:2, subsequent to covenant curses, and, therefore, does not provide pasture), nor the floor of the sea, nor even captivity, will provide a refuge (Amos 9:2-4). The space is closed, the horizon is indeed bleak. It appears as though there is no way out. There are no fugitives in this portrayal (Amos 9:1). The end has come.

This leads to a crucial question: Is there any future whatsoever for God's people? If it is to be so, how about the promises to the patriarchs? Is the end absolute?

Facing this gloomy picture described above, a number of scholars have contended that Amos is an unconditional prophet of doom and that all accent of hope in the book that happens to bear his signature must be a later addition by a supposedly postexilic redactor, or redactors, who was or were stunned by the harshness of the prophet's message and determined to smooth it out. The original Amos is then labeled as a consistent prophet of doom.¹

A mounting number of scholars, however, have adopted a different perspective, from which they are trying to understand the prophetic message out of the available Masoretic text, with fruitful results without resorting to emendations or reconstructions.²

¹The hypothesis of R. Smend, "Das Nein des Amos," *EvTh* 23 (1963): 404-423, is typical of this view.

²See Paul, *Amos*; Andersen and Freedman, *Amos*; Hayes, *Amos, The Eighth-Century Prophet*.

It is true that God through Amos announced the fate of His people Israel in terms of the end and exile. As a matter of fact, the very remnant theme is at times used with a negative connotation. This is the case in Amos 3:12; 4:1-3; 5:3; 6:9-10; 9:1-4. In all these texts, the remnant heightens the picture of judgment, because of its meaninglessness.¹

Surely, judgment pervades the entire book of Amos; however, salvation is not out of the picture. There are significant hints of hope that imply the possibility of a remnant. This is indisputably the case in Amos 5:14-15.

The MT reads as follows:

5:14 דרשו טוב ואל-רע למען תחיו
ויהי-כן יהנה אלהי-צבאות אתכם כאשר אמרתם:
15 שנאו-רע ואהבו טוב והצילו כשער משפט
אולי יחנן יהנה אלהי-צבאות שארית יוסף:

I translate as follows:

5:14 Seek good and not evil, that you may live;
And thus may Yahweh the God of hosts be with you,
Just as you say!
15 Hate evil and love good,
And establish justice at the gate!
Maybe Yahweh the God of hosts
Will be gracious to the remnant of Joseph.

The "remnant of Joseph," in Amos 5:15, like those who will remain from the "house of Jacob" in Amos 9:8, is the repentant Israel who, according to the context of Amos 5:14-15 in parallelism to Amos 5:4-6, returns to the covenant stipulations not only in the negation of illegitimate cultic

¹Hasel, *Understanding the Book of Amos*, 113-114.

activities and places,¹ but also in commitment to a moral-ethical lifestyle conformed to the covenant.² The recurrent theme on justice and righteousness (Amos 5:7, 10, 12, 13, 15, 24; 6:12) which is the core of the prophet's

¹Are we in the presence of the phenomenon of reversal? Kenneth D. Hutchens, "The Landscape of the Book of Hosea," unpublished paper presented at the 1993 SBL Meeting in Washington, DC, attempts to demonstrate this in the book of Hosea, so that contrary to the usage of the names of the patriarchs or important figures of Israel's past history, where the positive and/or the negative aspects of their experience or encounter with God can be used for theological purposes, the place-names including Zion do not receive any endorsement. If we limit ourselves to the data provided by the text, even the mention of Jerusalem in Amos 1:2 in parallelism to Zion is not for the express purpose of its recommendation as a place for worship; it is mentioned as a center from which judgment goes forth.

²Paul, *Amos*, 176, points out that "for Amos, 'seeking' signifies a total dedication to and concern with the 'good' (טוב)." The term "good" has the sense of covenant as pointed out by Szabó, 504-505; see also W. Bruggemann, "The Kerygma of the Deuteronomistic Historian," *Int* (1968): 387. Furthermore, the expectation of God is that justice and righteousness, which are the best summary of the covenant responsibilities of God's people, be the essential component of the people's life and activity (Amos 5:24). See Hubbard, *Joel and Amos*, 167. These responsibilities are precisely those that the people have negated in turning justice into wormwood and in casting righteousness down to the earth (Amos 5:7). In doing so "Israel" dissociates and distances itself from God who is the guarantor of the order characterized by His justice and His righteousness with which His people identify. The emphasis made by Jon L. Berquist, "Dangerous Waters of Justice and Righteousness: Amos 5:18-27," *BTB* 23 (1993): 54-63, that Amos 5:24 concerns the coming of Yahweh's justice and righteousness, not an imperative or an exhortation for humans to perform justice, overlooks the dynamic or tension present in the book of Amos between divine and human action. This issue is present in the same chap. 5, regarding the relationship between divine sovereignty and human repentance which may bring about the "remnant of Joseph." See Hasel, *The Remnant*, 206, who, with insight, acknowledges and maintains these two aspects of God's encounter with His people, in the book of Amos.

indictments,¹ and mainly emphasized in this center chapter of the book of Amos as God's requirement, is not only central to Amos 5, but also represents the essence of the covenant that "Israel" including "Judah" has negated. The lack of conformity to these essential covenant stipulations is due to the rejection of Yahweh's law (2:4), and has resulted in the following: an idolatrous worshipping community (2:4; 5:26; 8:14), a society that exploits the destitute (2:6-8), an oppressive and abusive system (3:9; 4:1; 5:11; 8:4, 6), an unjust juridical structure (5:10f), and a disregard of the Sabbath (8:5). The entity "Israel" that is summoned went even further, not only in profaning

¹Leslie C. Allen, "Images of Israel: The People of God in the Prophets," in *Historical and Contemporary Images of God and God's People: Studies in Old Testament Theology*, ed. Robert L. Hubbard, Jr., Robert K. Johnston, and Robert P. Meye (Dallas, TX: Word Publishing, 1992), sums up the relationship of these two terms in first of all quoting Mays, *Amos*, 92-93, 108, who wrote that righteousness can be defined as "the quality of life displayed by those who live up to the norms inherent in a given relationship" (92-93), and "the rightness that belongs to those who fulfill the responsibilities which their relationships to others involve" (p. 108). Allen adds that justice on the other hand "is an institutional outworking of this quality through the lawcourts." He concludes that for Amos, "there is a direct link between the will of Yahweh and right relationships within the community" (p. 153). See also Abraham J. Heschel, *The Prophets* (New York: Harper and Row, 1962), 1:200-201, according to whom "it is exceedingly difficult to establish the exact difference in meaning of the biblical terms *mishpat*, justice, and *tsedakah*, righteousness (which in parallelism are often used as variants). However, it seems that justice is a mode of action, righteousness a quality of the person. Significantly, the noun derived from *shafat* (to judge) is *shofet*, which came to mean a judge or arbitrator; while the noun from *tsadak* (to be just) is *tsadik*, a righteous man."

God's holy name in sexual immorality (2:7), but also by deliberately counteracting God's initiatives by repressing signs of holiness (i.e., the pressure on the Nazarites to betray their vow in Amos 2:12), and by inhibiting or by attempting to silence God's prophets (2:12). On top of these practices, Israel refused to return to God (4:6-11), preferring rather to dwell in a complacent attitude (6:1; 9:10), carelessness (6:4-6), and arrogance (6:8). Instead of seeking Yahweh, they invest in religious activities (4:4-5), in illegitimate cultic places all over the land (4:4; 5:4-5; 8:14).

The characterization of this period in the history of God and His people as an evil time brings a particular relevancy to the concept of the "remnant of Joseph." In the context of Amos 5, the repeated allusion to a time when transgressions and sins abound, the call to hate and shun evil, and to seek God instead, provide an echo to the experience of Joseph. The use of the name "Joseph" is not accidental. It points to the Joseph-like experience--his unswerving allegiance to God despite the difficult and faith-challenging circumstances of his life.

Moreover, the prophet Amos used this expression "remnant of Joseph" as one of his polemical tools,¹ to

¹Paul, *Amos*, 176-177, notes that "it is characteristic of Amos' polemical style to mention the sentiments of the people or even to quote their popular conceptions, in order to contradict them (for example, Amos 5:18; 8:5; 9:10)."

challenge and contradict the expectation and false security of the people to be the remnant who will be favored by God on the day of Yahweh. He also imbued it with new meaning of lasting importance for its future development in prophetic literature. As Hasel puts it:

Amos 5:14-15 demonstrated that the prophet was able by his employment of popular notions of the remnant motif to transfer it on the one hand into a biting polemic against the popular hopes connected with it and on the other hand to imbue it with new meaning of lasting importance for its future development in prophetic literature. In this significant passage in the book of Amos it becomes apparent that the remnant motif contains the dual aspects of judgment and salvation: while only a remnant will remain (judgment), yet there will be a remnant (salvation).¹

Whereas the expression "house of Joseph" goes back to the reality of the Joseph tribe, the expression "remnant of Joseph" is connected to the hero of faith, Joseph himself, in his unswerving faithfulness and commitment to God in spite of life circumstances.

The last mention of the name Joseph occurs in the unique expression שִׁבְרֵי יוֹסֵף "ruin of Joseph" in Amos 6:6.

The MT reads as follows:

6:4 הַשֹּׁכְבִים עַל-מִטּוֹת שֵׁן וְסֹרְחִים עַל-עֲרֻשֹׁתָם
וְאֹכְלִים בָּרִים מִצֹּאן וְעֹגְלִים מִחוֹד מִרְבֵּק:
5 הַפֹּרְטִים עַל-פִּי הַנֹּבֵל כִּדְנוֹיֵד חֲשֹׁבוּ לָהֶם כְּלִי-שִׁיר:
6 הַשֹּׁמְרִים בְּמִזְרְקֵי יַיִן וְרֹאשֵׁית שְׂמָנִים
יִמְשְׁחוּ וְלֹא יִחָלּוּ עַל-שִׁבְרֵי יוֹסֵף:

I translate as follows:

6:4 These are those who recline on beds of ivory,
and sprawl on their couches
and eat lambs from the flock

¹Hasel, *The Remnant*, 206.

and calves from the midst of the stall,
 5 who improvise to the sound of the harp,
 and like David have composed songs for themselves,
 6 who drink wine from sacrificial bowls
 while they anoint themselves with the finest oils,
 yet they have not grieved over the ruin of Joseph.¹

The group targeted by the reproaches of the prophet is characterized by carelessness and self-centeredness. The analogy with the story of Joseph cannot be overlooked. This is particularly true of Gen 37, where we are told that after his brothers stripped off his tunic and threw him into the pit, they sat down and ate a meal.² Likewise, in light of the immediate context of Amos 6:4-6, the leaders are denounced for their involvement in luxuriant living accompanied with carelessness about the fate the people. As Paul puts it:

While devoting themselves to all their creature comforts of personal pleasures and delights--banqueting and imbibing, music making and cosmetic ointments--they nevertheless remain totally indifferent, apathetic and oblivious to the perilous situation in Israel. . . . According to the prophet, Israel, despite (and because of) the self-indulgent attitude of its leaders and their false confidence of security anchored in their bon vivant life style, is actually on the brink of impending disaster.³

The related name "Joseph" in the expression "remnant of Joseph" also shows an analogy with the experience of the hero of faith, Joseph, as narrated in Genesis.

The expression "ruin of Joseph" is chosen because of

¹Amos 6:4-6.

²Gen 37:25.

³Paul, *Amos*, 209.

the echo it provides with the predicament of Joseph, which was brought about by his brothers.¹ The plight of the person Joseph is used as an analogy to designate the breaking of the people because of wrong allegiance and wrong worship described in the previous chapters. In the context of Amos 6:1-7, the leaders who ought to have brought about reforms are targeted by the indictment of the prophet.² Instead of reforms, their complacent, self-confident, and careless attitude contributes to the continuing exploitation and oppression of the people.³ The "ruin of Joseph," therefore, pictures the distressful condition of the people who were bearing the heavy load of the oppression and exploitation by the leadership and wealthy segment of the population of both the Northern and Southern Kingdoms.

There are two aspects present in the usage of the name "Joseph": The first one is as an eponymous ancestor who is linked to the main tribe (Ephraim) of the Northern Kingdom. The other aspect concerns his commitment to God as a faith-hero, even in the midst of adverse circumstances. The socio-political and religious entity "Israel" of the eighth century, as described in the book of Amos, identifies with the first, but even if the Israelites of Amos's time

¹Gen 37; 50:20.

²Amos 6:1.

³These accusations have been made already all through the previous chapters. See Amos 2:6-8, the bulk of the oracle against Israel; Amos 3:9-10; 4:1; 5:7, 10, 11, 12.

may have used the second aspect as self-designation, they have clearly missed incarnating its reality, which only a remnant, the "remnant of Joseph," truly experiences. Moreover, the name "Joseph" in itself indicates the possibility of salvation. It is precisely this which the leadership fails to consider, thereby jeopardizing their salvation.

The Name "Judah"

The etymology and origin of the name "Judah" is still disputed in spite of several attempts to settle the issue.¹

¹The debate on the etymology concerns the issue whether the name evolves from an originally theophorous form that was shortened, consisting of the jussive *hophal* of the verb הָיָה and the name of Yahweh, as advocated by W. F. Albright, "The Names 'Israel' and 'Judah' with an Excursus on the Etymology of *Tôdâh* and *Tôrâh*," 168ff., followed by A. R. Millard, "The Meaning of the Name Judah," *ZAW* 86 (1974): 216-218, or whether it should be linked to the Arabic *wahda*, "ravine or gorge," which corresponds to a participle or adjective of the *qatul* type, as suggested by Édouard Lipiński, "L'Etymologie de 'Judah,'" *VT* 23/3 (1973): 380-381, who contends that this would adequately fit the Judean landscape. However, to overcome the lack of attestation of such a word in Hebrew, Lipiński suggests a root of Edomite origin. *Ibid.*, 381. For further discussion, see H. J. Zobel, " יהודה *yôhûdâ*," *TDOT* (1990), 5:482-499. The second aspect of the debate concerns whether the term "Judah" is originally personal or geographic; in other words did "Judah," the tribe, take its name from a territory or the other way around? C. H. J. de Geus, "Judah," *ABD* (1992), 3:1034, reports that there is a growing consensus for the adoption of the latter hypothesis. However, the assumption on which this theory is based overlooks the fact that in antiquity the rule was that places are named after people, as stated several times in the Bible. The biblical explanation of both meaning and origin of the name "Judah," according to which it derives from יהודה and designates the fourth son of Jacob the patriarch (see Gen 29:35 where it first occurs in the Bible), an eponymous ancestor of the

Likewise the authenticity of its occurrences in the book of Amos is still debated.¹ In the book of Amos, the name "Judah," as such, appears only twice: first in the combinations "king of Judah" in the superscription, and in the expression "land of Judah." What is generally agreed upon is the identification of its referent. Without doubt, when Amos uses the name Judah, it refers to the Southern Kingdom, its geographical area, or its inhabitants.

It should be noted that, if it is clear that in Amos 1:1 the name "Judah" in the expression "king of Judah" refers to the kingdom ruled by king Uzziah (as a territorial and socio-political entity), it is difficult to be absolute about the scope of the designation because of the name in combination that serves as a title. The expression "king of Judah" points more towards the king than the entity of Judah.

If the area, the land is specifically referred to in 7:12, the name "Judah" bears an additional connotation, that of a religious nature, which is determinant for an

Israelite tribe settled in the southern hill country, the region from Jerusalem southward to the Negev, which is called by this name, is still, in my view, the most reliable option.

¹Despite the growing number of scholars who advocate the authenticity of the oracle against Judah, for example, in a recent paper Marc Brettler, "Redaction and Meaning in Amos," Paper presented at the Annual meeting of the SBL in Washington, DC, 1993, perpetrates the hypothesis of the so-called secondary nature of this oracle, written in the post-Amos, Judean layer(s) of the book that would have their focus on prophecy and prophetic authority.

appropriate understanding of its usage in the book of Amos. It is mainly as the covenantal people of God that Judah is specifically addressed in Amos 2:4 where they (the people, as an apostate entity) are accused of three covenant-related sins: (1) they have rejected God's law, (2) they have not kept His statutes, and (3) they have been led astray by their lies as were their ancestors.¹

More specifically than with the previous oracles against the nations, the rejection of God's law signals the deeper issue of its relationship with Yahweh, or rather its negation of the bond, which translates itself into a departure from Him to follow lies or idols. This walk is described as a wandering or an alienation. It is also described as a perpetration of the behavior of the fathers. As such, only "Judah" and "Israel," contrary to the other peoples, are defined in relation to the past and in dealing with Yahweh.

The Name "Isaac"

From an etymological point of view, the name "Isaac," in accordance with the setting of its first usage in Gen 17:19 where it occurs as a personal patriarchal name, is understood to derive from a common Semitic root pns , the

¹Amos 6:1, where the inhabitants of its capital city are targeted, is also to be mentioned because their complacent attitude is a misunderstanding of election and its implications.

basic attested meaning of which is "to laugh."¹ Siegfried Herrmann notes that "whereas extensive comparative material can be demonstrated for 'Jacob' or the fuller form 'Jacob-El', there are no parallels for 'Isaac'."² In the OT, the name "Isaac" occurs 112 times, 80 times in the book of Genesis alone.

In the book of Amos, "Isaac," with a different orthography,³ is employed twice.⁴ Both occurrences appear in the seventh chapter of the book, once as a territorial or cultic place designation in 7:9, and the other one in 7:16 as a group designation.

It has been noticed that these two texts are the only places in the OT where the term "Isaac" stands for the

¹A number of scholars have suggested that "Isaac" is a hypocoristic name, a short form of an imperfect form with the divine name. However, this form is not attested. Furthermore, unlike the names of the other patriarchs, the term "Isaac" is not attested as a West-Semitic proper name. See Robert Martin-Achard, "Isaac," *ABD* (1992), 3:463.

²Siegfried Herrmann, *A History of Israel in Old Testament Times* (Philadelphia: Fortress Press, 1981), 49.

³Instead of the more frequent spelling *ῥῑῥῑ*, Amos has the less frequent *ῥῑῥῑ*. The usage of the sibilant *ῥ* instead of the velar *Ḳ* which provides an alternate spelling of the name Isaac, also found in Jer 33:2b and Ps 105:9, is best understood to be due to a dialect variant in the Northern Kingdom. See Rosenbaum, 89, who shares this view.

⁴Among the main versions, however, the LXX and the Vg do not employ the name "Isaac." They both present different readings. The LXX has "altars of laughter" (*βωμοὶ τοῦ γέλωτος*) in 7:9, and "house of Jacob" instead of "house of Isaac" in 7:16. Likewise, the Vg has "high places of idols" in 7:9, and "house of idols" in 7:16.

people of Israel rather than for the patriarch himself.¹ Soggin has argued that the parallelism between Isaac and Israel (which appears only in Amos 7:9 and 16, in the OT) has not been explained satisfactorily.² Different views have been presented to account for the usage of the name "Isaac" as a group designation.

Because of the connection between the patriarch Isaac and the southern cultic location Beersheba, the idea has been advanced that the oracle of 7:9 was addressed to those on pilgrimage to Beersheba from the Northern Kingdom who claimed Isaac as their eponymous ancestor.³ Hayes, building on the so-called traditions that associate Isaac with the south, argues that "house of Isaac" refers to the breakaway cities in the south.⁴

While the attribution of the reference to both the Northern and Southern Kingdoms has also been suggested,⁵ the majority opinion, which in this case is the most likely,

¹Hubbard, *Joel and Amos: An Introduction and Commentary*, 210.

²Soggin, 116.

³Wolff, *Joel and Amos*, 302, further attributes this oracle to the work of the so-called Amos school. He is correct however, to dismiss the hypothesis advanced by van Selms, "Isaac in Amos," 157-165, according to whom "Isaac" refers to a limited geographical region in the vicinity of Penuel-Mahanaim, or to a portion of the Transjordan controlled by the Northern Kingdom.

⁴Hayes, *Amos: The Eighth-Century Prophet*, 226.

⁵Stuart, *Hosea-Jonah*, 377.

explains this designation as a reference to the Northern Kingdom.¹ This understanding fits the immediate context. It would be unnatural to have the priest Amaziah telling Amos to flee to the land of Judah and there eat bread and do his prophesying (vs. 12), and then subsequently adjure him not to prophesy anywhere. This would be the implication if the expression "house of Isaac" would refer either to the Southern Kingdom or to both the Northern and the Southern Kingdoms.

Amos is certainly not preaching in a vacuum; therefore, he may have been inspired to use the expressions "high places of Isaac," or "house of Isaac," because their usage was current among the people of the Northern Kingdom, whom he was addressing in an attempt to raise their consciousness about the seriousness of their situation.

Concerning the issue of the rationale for the usage of this patriarchal name "Isaac" instead of another, it could be that the compartmentalization of the patriarchal stories into various traditions has conditioned the kinds of questions some current scholars bring to the texts. It does not appear impossible that a segment of God's people, even from the northern part of the land, might claim affiliation to any important figure of their common past history, even Isaac. Given the proud attitude of the people of "Israel,"

¹Paul, *Amos*, 237; Hammershaimb, 118; Rudolph, 237; Wolff, *Joel and Amos*, 301-302.

in the usage of expressions like "virgin Israel" and "the foremost of the peoples," it may be that the expression "house of Isaac" was a title adopted by the northerners as a claim to the legitimacy of their election in echo to the legitimate inheritor Isaac.

The Combination "Booth of David"

Translation and Textual Considerations

The MT of Amos 9:11-12 reads as follows:

9:11 בַּיּוֹם הַהוּא אֶקִּים אֶת-סֹכֶת דָּוִיד הַנִּפְלָא וְנִרְדְּתִי אֶת-פְּרִצֵיהֶן וְהִרְסֹתִיו אֶקִּים וּבְנִיתִיהָ כִּימֵי עוֹלָם:
12 לְמַעַן יִירְשׁוּ אֶת-שְׂאֵרֵית אֶדוֹם וְכָל-הַנּוֹזֵם אֲשֶׁר-נִקְרָא שְׁמִי עָלֵיהֶם נָא-יִהְיֶה עֹשֶׂה זֹאת:

I translate as follows:

9:11 In that day, I will raise up the fallen booth of David,
and I will wall up their breaches,
I will also raise up his ruins,
and I will rebuild it (her) as in the days of old,
12 So that they may possess the remnant of Edom,
all the nations that are called by My name,"
oracle of Yahweh who does this.

Semantic and Other Exegetical Considerations

The name "David" occurs 1,075 times in the OT¹ and is, on linguistic and contextual ground, understood to derive from the root יָדָה "to love" and the appellative דָּוִד.²

¹According to the count of Andersen and Forbes, 303. For a discussion of the discrepancies between this figure and other counts, see David Noel Freedman, "The Spelling of the Name 'David' in the Hebrew Bible," *HAR* 7 (1983): 89-104.

²A. Carlson, "דָּוִד/דָּוִד," *TDOT* (1988): 3:157-159.

It occurs twice in the book of Amos, first in Amos 6:5 where it is clearly a personal name referring to King David. He is remembered in this instance as a musician/composer. The other reference, qualified in the expression **וְיָמֵי דָוִד**, occurs in Amos 9:11 where it is used metaphorically to refer to God's people. However, we have to determine more specifically to which entity it refers.

A correct interpretation has to take into consideration the whole of vs. 11, which along with vss. 12 to 15 have been the object of long conjecture.¹ This section, which clearly contains a message of salvation for the entity called "booth of David," is relegated to the period after the fall of Jerusalem.² This view has been

¹Gerhard F. Hasel, "The Alleged 'No' of Amos and Amos' Eschatology," *AUSS* 29 (1991): 12, states that "one of the most vexing problems in the book of Amos and in the study of it is found in Amos 9:11-15."

²For a survey and critique of this view see Hasel, *ibid.* The recent article of James D. Nogalski, "The Problematic Suffixes of Amos 9:11," *VT* 43/3 (1993): 411-418, supports this view on the basis that the key to understanding the metaphorical language of Amos 9:11 is found in 9:14 with the recurrences of the words "to build" and "ruins." He concludes that "the frequent assumption of an exilic or post-exilic date makes perfect sense, since the desolate state of the cities during that period, resulting from the Babylonian destruction of the entire era, makes this extended metaphor intelligible." In my view, there is no compelling reason to deny Amos the authorship of this section; see also Paul, *Amos*, 294; Rudolph, 285. The assumption therefore, on which Nogalski's interpretation of this section is based, is flawed from the start. Furthermore, the mention of two words "ruins" and "build" cannot be absolutely taken as proof that the "fallen booth of David" refers to the destruction of the cities of David's kingdom as Nogalski advocates. The term "booth" is

dismissed by an impressive number of scholars who support Amos's authorship of this section.¹ Hasel has demonstrated in his study on the remnant that the message of the prophet Amos was not only that of doom, as some scholars since Wellhausen understand it to be, but also a message that includes salvation.²

In addition to the fact that, as Hayes puts it, "the grounds for denying the text to him (Amos) are not as compelling as those in favor of the text's authenticity," what is generally not taken into consideration is the theme common to the eighth-century prophets, that even the prediction of the end of "Israel" is not a concluding point but a turning point.³

For my concern to determine the referent of the expression "booth of David," it is significant to note that the hypothesis that assumes that Amos 9:11-15 is postexilic presupposes that this expression unequivocally refers to the Southern Kingdom of Judah, which has not proved convincing.

Likewise, the attribution of the phrase to a place-name in Transjordan, identified with Tell Deir 'Alla by

unlikely to be equated with "cities."

¹See the long list of scholars provided by Hasel, "The Alleged 'No' of Amos and Amos' Eschatology," 14-16.

²Hasel, *The Remnant*, 173-215, 392-394.

³Hans Walter Wolff, "Prophecy from the Eighth through the Fifth Century," in *Interpreting the Prophets*, ed. James Luther Mays and Paul J. Achtemeier (Philadelphia: Fortress Press, 1987), 20.

Richardson,¹ bypasses the fact that "Sukkoth is never mentioned in connection with David, nor does it have anything to do with Edom, but only with Ammon."² I share with Soggin³ the view that this hypothesis does not rest on a solid basis.

Hayes follows another line of interpretation according to which the participle describes a present state, as the booth of David is tottering, not fallen.⁴ However, this view is more of a harmonization with the supposed historical situation marked by the subordinate role played by the house of David, a vassal-like state to the more powerful north.⁵ As a hypothesis, it is built on the assumption that the expression "booth of David" equaled the "kingdom of Judah" in the days of Amos. Andersen and Freedman suggest that

as the expression is unique in the Bible, its exact reference may never be recovered, but the general sense probably can be. That it serves here as a symbol of the days of David seems clear, and that there is an emphasis on the bright side of that reign seems equally clear.⁶

¹Richardson, 375-381, and more recently Stuart, *Hosea-Jonah*, 398.

²Soggin, 147.

³Ibid.

⁴Hayes, *Amos: The Eighth-Century Prophet*, 224, 226, argues that "the text presupposes the troubled existence but not the demise of the house of David" (p. 226).

⁵Ibid.

⁶Andersen and Freedman, *Amos*, 914-915.

After giving an impressive list of possibilities for the referents of "booth of David,"¹ they postulate that the expression "booth of David" is in some significant way emblematic of the kingdom ruled by David as mentioned in 2 Sam 8:15 ("So David reigned over all Israel; and David administered justice and righteousness for all his people").²

A key element in the understanding of the phrase "booth of David" is in fact the translation of the term *המבול*. The issue is the following: because the nonpredicate participle does not express time or aspect,³ is the *gal* active participle to be understood as a present, a future,

¹Ibid. They list and critique the following: (1) the buildings of the capital city that had symbolic importance: a. the Davidic tabernacle, b. the royal palace, c. the "tower of David," (2) the dynasty, (3) military connections: a. the ark, b. the main force and the reserves, c. Sukkoth, a city and military base in Transjordan, or d. the same location understood symbolically from the imperium of David (which in their own estimation seems rather farfetched), and finally, e. David's military campaigns.

²Andersen and Freedman, *Amos*, 916, find the key words *משפט* and *צדקה*, which occur twice in Sam 8:15 as characteristics of David's reign, to be central to Amos's thought. "Apparently the restoration of such a realm as David ruled over with justice and righteousness is what the prophet had in mind." Although Andersen and Freedman do not address the possibility of the messianic interpretation, they see in Amos 9:11-12 a picture of the revival of the Davidic kingdom, whose ruler would be a descendant of that king. Ibid.

³The attributive participle, contrary to the predicative, does not express time or aspect; they can only be deduced from the context. See Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, Subsidia Biblica 14 (Rome: Editrice Pontificio Istituto Biblico, 1991), 2:423.

or just as a perfect? In other words, does the participle refer to the already ruptured united kingdom, or to the falling kingdom as a continuous reality, or to a time when the kingdom will fall? These last two possibilities are refuted by Finley who argues that the participle has a purely descriptive function.¹

The participle emphasizes a result of what has happened or what will have happened.² Ultimately, only the context in this instance is decisive to determine whether the participle is present or future, for grammatically both can be correct.³ However, in light of what follows in the same vs. 11, a reading in the perfect is the most likely.⁴ Furthermore, the emphasis of the participle is on the result of what has happened to the "booth."

The expression "the fallen booth of David" is best understood as the symbol of the unity of the Israelite kingdom of old.⁵ As such it depicts the disruption of the people of God, as was the case in Amos 5:2.⁶ This

¹Finley, 323.

²Jouon and Muraoka, 413.

³Cripps, 271, n.1.

⁴Paul, *Amos*, 350.

⁵Hasel, *The Remnant*, 470.

⁶Both texts use the same root verb **נָפַל** to describe the fall of the entities mentioned.

interpretation is in keeping with the recourse to symbolism that pervades the same subsection.¹

A number of commentators, following the LXX by ignoring the changes in number and gender, harmonize the so-called problematic suffixes of the same vs. 11. The consideration of these changes points in fact to interpreting the entity in question symbolically.²

A number of scholars are correct, however, to observe that the suffixes that are used for the nouns "breaches" and "ruins" and for the verb "build" are not in total disarray and need not be corrected. There is an intermixing of singular with plural, masculine with feminine, as noticed by some.³ They are, indeed, theologically significant.⁴

The third-person feminine plural suffix in the word

¹This is the case, for example, of the expression "remnant of Edom."

²See Barthélemy, 694-696, notes that none of the versions respects the diversity of the suffix pronouns. See also the study on the divergence of the main versions by Nogalski, "The Problematic Suffixes of Amos 9:11," 411-418. Not only the versions but most of the commentaries disregard the various suffixes. Hayes, *Amos, The Eighth-Century Prophet*, 198, is one of the few exceptions.

³Paul, *Amos*, 291. A recent attempt to make sense out of the reading of the MT is provided by Nogalski, "The Problematic Suffixes of Amos 9:11," who argues for its coherence even though in his opinion Amos 9:11-15 is a later addition to the book.

⁴See Walter C. Kaiser, *The Uses of the Old Testament in the New* (Chicago, IL: Moody Press, 1985), 181-185. The Masoretic text which presents the *lectio difficilior* is to be retained.

פִּרְצֵיהֶן "their breaches" is best understood to refer to the two kingdoms after their respective collapse.¹ The third-person masculine singular suffix of the word הָרָסָהוּ "his ruin" refers to David, more specifically the Messianic David, not to הָרָסָה, which is feminine. Finally, the third-person feminine singular suffix of the word בְּנִיחָהּ "build her" refers to the fallen הָרָסָה to be built.

Walter C. Kaiser, Jr., suggests that the key to the passage is the clause "as in the days of old," for it points back to the promise in 2 Sam 7:11, 12, 16, implying that what is in view in this passage is a remnant, an eschatological one, which will also include those from the non-Israelite peoples who belong to Yahweh for they are called by His name.² The designation of the remnant of Edom, as those who are called by Yahweh's name, clearly implies that this expression should be understood

¹Already suggested by C. F. Keil and F. Delitzsch, *Biblical Commentary on the Old Testament: The Minor Prophets* (Grand Rapids, MI: Eerdmans, 1954, reprint 1989), 10:330.

²Kaiser, *The Uses of the Old Testament in the New*, 184-185. In this perspective, the expression "remnant of Edom" (vs. 12) refers to the nations; the conjunction "ו" before the expression "all the nations" is best understood to be epexegetical. Van Groningen, 473, who adheres to the messianic and eschatological interpretation of vs. 11, states that "Amos proclaims that Yahweh, after the exile and dispersion of Israel and Judah, and the eclipsing of the Davidic house, will restore it so that the citizens of nations such as Edom which had a history of hating Israel and Judah, will become blessed members of the household of David's offspring."

symbolically but not in the literal sense of the military language it conveys at first.

The enlargement of the remnant motif "indicates that Amos sees the remnant not so much as an entity of socio-political dimension, but as an entity of religious importance and destination."¹ From a theological perspective, the inclusion of non-Israelites in this eschatological entity clearly makes the central aspects of dispensationalism irrelevant.²

In the context of the book of Amos, the choice of the name "David" indicates the continuous commitment of God to carry on His purpose for the destiny and mission of His people. The metaphorical language borrowed from the construction sphere is reminiscent of 2 Sam 7 and is consistent with the building of a kingdom. Furthermore, the mention of the name "David" refers to the promise of 2 Sam

¹Hasel, *The Remnant*, 394.

²LaRondelle, 86, wrote that "Amos revealed another vital aspect of Israel's restoration promise: also non-Israelites will be drawn into the circle of the eschatological remnant of Israel and the house of David." He effectively argues against dispensationalism in that "it is James' contention in Acts 15 that Amos' prophecy has found its ongoing fulfillment since the first coming of the Messiah, in the mission of the apostolic Church." Furthermore, "God restored the throne of David in the resurrection, ascension, and inauguration of Christ Jesus as Lord and Redeemer of Israel. . . . The Davidic throne is no longer unoccupied or ineffective, but is transferred from Jerusalem to the throne room in heaven, where Christ is presently the Davidic King (Acts 2:34-36; 1 Corinthians 15:25; Ephesians 1:20-22). The throne of David and the throne of the Lord cannot be separated, as dispensationalism presumes" (p. 149).

7:11, 12, 16, which finds its ultimate fulfillment in the gathering of the descendants of David, joined by the believers from other peoples, around the Messiah--a final united kingdom, composed of the faithful. O. Palmer Robertson is correct to call the Davidic covenant the covenant of the kingdom.¹ Listing Amos 9:11f., he specifies:

The prophetic expansion of the Davidic promise fits into this same pattern. As the kingdom crumbles all about them, these seers anticipate the greater day. A greater occupant of David's throne shall come. He shall sit on the throne of his father David forever. He shall rule the whole world in righteousness. He shall merge God's throne with his own, for he shall be Immanuel, Mighty God, God himself.²

In itself, the expression "booth of David" refers backward to the unity of the kingdom of Israel of old, and it also points forward to a future entity as the covenant carrier.³ Its identity is similar to the one outlined in the preceding vs. 10, which indicates that among God's people there will be a sifting from which a repentant remnant will emerge.⁴

¹O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980), 229-269.

²Ibid., 251.

³Smith, *Amos*, 275.

⁴Amos 9:8-10 belongs to the same immediate context as Amos 9:11-15, despite the common restriction of the latter to a separate setting as does, among many other commentators, Gordis, "The Composition and Structure of Amos," 239. Pierre-Antoine Paulo, *Le Problème ecclésiaste des Actes à la lumière des deux Prophéties d'Amos* (Paris:

The time of the raising of the "booth of David" is eschatological in nature and also implies that the "booth of David," which will emerge as a result of God's intervention, will be a people issued from the entity composed of descendants of both the Northern and the Southern Kingdoms over which David reigned. A new "David" is going to reign over the new "booth of David," joined by those from the other peoples who belong to God.

Summary and Observations

An investigation of the various settings in which the designation "Israel" occurs in the book of Amos has revealed that its usage is not uniform. Every chapter or setting brings a particular connotation by which it can refer to the following:

1. An entity concerning whom Amos had visions, and to whom his overall oracles are addressed (It includes the historic Israel, the united kingdom, the divided kingdom of Israel, both the Northern and the Southern Kingdoms in the eighth century B.C., and finally the future Israel. All these referents are contained in the particular usage of "Israel" in Amos 1:1, although not all the referents are inherent in every use.)

Editions du Cerf, 1985), 68-85, follows Harper, 195, and argues that this point of view has the advantage of viewing from the same perspective the accents of hope of 9:8c-10 and the promise of restoration of 9:11-15.

2. A kingdom, a socio-political and religious entity, within the limit of the territory of the Northern Kingdom of Israel in the eighth century under the kingship of Jeroboam II, whose central sanctuary, and royal residence was at Bethel (1:1; see also 7:13)

3. An apostate socio-political entity, the Northern Kingdom, breaking the stipulations of its covenantal relationship with Yahweh (requirements that are encapsulated and expressed in the terms justice and righteousness) (2:6)

4. A historical continuum past and present, "the sons of Israel" (3:1); "the house of Israel" (5:25-27)

5. A political and social entity with a military component, sometimes limited to the Northern Kingdom, sometimes along with the Southern Kingdom, whose siege and oppression by an enemy/people is predicted, and also whose exile, destruction, and collapse are repeatedly announced all through the book (5:13; 5:27; 6:14; 7:17)

6. A cultic population worshiping in cultic centers, such as Bethel, Gilgal, and Beersheba (5:5 and also 8:14)

7. A population called "house of Israel," comprising both the Northern and the Southern Kingdoms in distinction to its leadership (6:1)

8. An apostate entity whose end is predicted, as the result of repeated resistance to God's mercy and forgiveness (8:2; 4:12)

9. A religious but apostate entity; an unjust and

idolatrous society, swearing allegiance to gods and goddesses other than Yahweh, and which is involved in pilgrimage all over the land, from Dan to Beersheba and everywhere between those limits (8:1-14)

10. A past entity, the historic Israel (9:7)

11. A diaspora, subsequent to the Assyrian invasion, the dispersed of God's people, among all the peoples, as an entity of Israelite descent (if this expression does not bypass ethnic considerations, but also, at the same time, if it does surpass the limits of ethnic boundaries), and which comprises sinners and righteous alike, sifted along religious and ethical lines, and from which the risen "booth of David" will emerge, joined by the other faithful, that is, those who belong to God, from the other peoples (9:9)

12. An eschatological restored entity subsequent to the collapse of the Northern and Southern Kingdoms, and which, from Amos's perspective, will be called "my people Israel" and under the leadership of a new David, the Messiah; a new entity to which is granted the inheritance of the land and its bounties (9:14).

Furthermore, the usage of the related terms "Jacob" and "Joseph" clearly reveals that these names of the important figures of the common past history of the people of the Northern and Southern Kingdoms of the eighth century are used to illustrate the present condition and identity of the "Israel" Amos addressed and envisioned. Also they are

examples of the type of repentance and faith that will characterize the "Israel of God," who will carry on God's purpose, not only right after the collapse of the Northern and Southern Kingdoms, but beyond that; an entity, comprised of the faithful from the "booth of David," joined by those who belong to God from the other peoples.

From the usage of the related names, we are informed that this eschatological entity is described in the book of Amos as having to manifest a Jacob-like experience of repentance and conversion from its past self-oriented life to a total commitment to God (i.e., a remnant from Jacob, 9:8); and a Joseph-like experience in terms of an unswerving fidelity to God, in spite of and even in the midst of crisis and life's difficult or adverse circumstances (i.e., the remnant of Joseph). The usage of these important figures of Israel's past history provides an outline of the characteristics expected from the Israel of God.

"Israel" is the main focus of Amos's prophecy. This is indicated in his first words "concerning Israel." Even for the prophet himself, the fate and destiny of Israel are at the heart of his concern; this explains the mediatorial and intercessory aspect of his activities displayed in Amos 7:1-6. To limit, then, Israel to the Northern Kingdom (to the exclusion of Judah) would be to miss the point of the whole book.

It has also appeared in the course of this

investigation that the covenant relationship between Yahweh and His people is at the core of Amos's concern,¹ for the theological content of the word "Israel" is precisely determined by the reality of the covenant.

As pointed out in this work, in several contexts within the book of Amos, the concept of the end plays a determinative role in order to understand the theological implications of Amos's declarations against "Israel" or concerning "Israel."² The announcement of the end of "Israel" has triggered the question of the continuity of salvation history; will there be a continuation of God's plan in some form? The concept of a remnant provides an articulation between the unquestionable end and the continuation of God's plan.

Furthermore, another aspect of the book shows that ultimately it is not only regarding the fate and destiny of the whole of God's people (the entire family) about which Yahweh is concerned, but the whole world. From the other peoples, too, under divine judgment (Amos 1:3-2:3) will emerge true believers--those who are called by Yahweh's

¹George Snyder, "The Law and Covenant in Amos," *ResQ* 25/3 (1982): 161, shares this view.

²See the insightful study of Hans Walter Wolff, *Confrontations with Prophets* (Philadelphia: Fortress Press, 1983), 9-21. Ronald Ernest Clements, "Prophecy and Covenant," *Studies in Biblical Theology*, ed. C. F. D. Moule (London: SCM Press, 1965), 30, has pointed out that the preaching of a judgment which meant the end of Israel as the people of Yahweh, as in Amos 5:1, 2; 8:1, 2; 9:7, 8, is a new episode in salvation history.

name, metaphorically referred to as the remnant of Edom (Amos 9:12). The military language that is used to describe the reality of Israel's (the booth of David's) inheritance or possession of the other peoples is to be understood metaphorically in terms of incorporation rather than in terms of subordination.

The variations in the referents of the designation "Israel" defy the classifications that have been proposed. However, far from being an arbitrary and unintentional inconsistency inherent in the book of Amos, the usage of the name "Israel" and related names and their combinations actually provides significant clues for its theology. The choices of the terminology in every context or setting of the book provide the articulation of a paradox. On the one hand, the end of "Israel" is announced without equivocation; on the other hand, the continuity of Israel as God's people is strongly affirmed. At the heart of the book, the core issue of the survival of a remnant provides a resolution to such a tension.

Theologically, there is an inescapable predictive element inherent in the book of Amos, according to which the "Israel of God" that will emerge from the encounter--on the one hand, between God and the whole of Israel (a continuum of the historic Israel, the united kingdom and both the Northern and Southern Kingdoms), and on the other hand,

between God and the other peoples--will ultimately carry on God's purpose and benefit from His promises.

The other immediate theological implication is that, in the book of Amos, the concept "people of God" undergoes a transition: from a historic Israel, chosen from among all the families of the earth, granted the special status of election with its accompanying blessings, but also with its looming threats or curses if responsibility and fidelity to the covenant are dismissed or simply neglected, to the united kingdom alluded to in the expression "booth of David"; to the eighth-century kingdoms of Israel and Judah; after their collapse to an eschatological remnant, the repentant faithful from them; and finally to the remnant of the house of Jacob, the booth of David, joined by the remnant of the other peoples under the leadership of the Messiah.

From the indictments addressed against "Israel" all through the book of Amos, we can deduce the kind of people Yahweh expected to be represented. The core expectation is that of trust, that is, trusting Yahweh instead of rituals, as displayed in 4:4-5. The objective of worship is not in the means for the purpose of self-gratification, but on Yahweh Himself. The fact that the real concern of the people is not Yahweh is illustrated in the disregard of the Sabbath for the sake of financial advantages (Amos 8:4-6). The people indicted, instead of trusting Yahweh, put their

trust in their achievements whether real or usurped (Amos 6:13), ignoring that the covenant is only viable in a relationship of exclusive trust in Yahweh. This is precisely the destiny of the entity one could call the "Israel of God," the one faithful to the covenant.

Consequently, the blessings for the future of God's people are opened to the "remnant of Joseph," those who remain from Jacob who give up self-complacency and self-reliance, those who give heed to the call to live according to the covenant and in term of justice and righteousness, the true seekers of God (Amos 5).

The dispensationalist hypotheses or claims do not find any legitimate ground in the book of Amos. The findings about the future in the usage of the designation "Israel" and related terms lead in another direction.

Not only that, but also the discerned importance of such a crucial theme as "Israel," the people of God, and its consideration bring more precision to the discipline of biblical theology.¹

Throughout the book of Amos, the prophet has carefully chosen the respective group designations for God's people so as not to imply that "Judah" (the Southern Kingdom) is either immune from God's punitive judgment or

¹That "God's people" is one of the major themes of biblical theology has been acknowledged by a number of scholars. See Charles H. H. Scobie, "The Structure of Biblical Theology," *TynBul* 42/2 (1991): 163-194.

that this latter entity would become the remnant (the "Israel of God") after the collapse of the Northern Kingdom. The prophetic perspective of the book of Amos goes beyond the limits of the end of both kingdoms.

Amos's contribution is on the one hand a continuation of the theological insight made over a century earlier concerning the distinction between the true "Israel of God," and "Israel" as a political entity, in 1 Kgs 19. On the other hand, his announcement of the end of Israel as a socio-political entity, his prophecy of the emergence of another "Israel" that is in continuity to the true "Israel of God," his usage of patriarchal names and important figures of Israel's past history to indicate the identity and characteristics of the true Israel of God--all set the tone for the rich theology one finds in the following writing prophets.

Chapter 4 investigates the contribution of the book of Hosea and attempts to find out if Hosea used the designation "Israel" and related names with the same or with different referents and usages than Amos. What do these books have in common, or to what degree do they differ? Also what are the theological implications of Hosea's usage and understanding of "Israel?"

CHAPTER IV

THE USAGE OF THE NAME "ISRAEL" AND RELATED EXPRESSIONS IN THE BOOK OF HOSEA

Preliminary Considerations

Several stumbling blocks await any investigation of a motif or theme in the book of Hosea. From a literary point of view, these obstacles range from the textual problems¹ to the linguistic peculiarities, including the so-called frequent and sudden shifts in mood and subject. From a historical perspective, the difficulty of establishing the historical context of various passages has occasioned much debate.² These aspects of the study of the book of Hosea

¹See David Noel Freedman, "Problems of Textual Criticism in the Book of Hosea," in *The Critical Study of Sacred Texts*, ed. Wendy Doniger O'Flaherty, Berkeley Religious Studies Series 2 (Berkeley: Graduate Theological Union, 1979), 55-76; Szabó, 500-524; Israel Eitan, "Philological Studies in Hosea," *HUCA* 14 (1939): 1-5.

²The time span of Hosea's prophetic activity, as provided in the superscription, specifies that it is during the reign of the following kings of Judah: Uzziah (792-740 B.C.), Jotham (750-732), Ahaz (732-715 B.C.) and Hezekiah (715-686 B.C.) and during the reign of Jeroboam son of Joash King of Israel (793-753 B.C.) (following the chronology provided by Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* [Grand Rapids, MI: Zondervan, 1983]). But even among those who accept this basic time frame, the specific historical backgrounds of various episodes are continued subjects of debate. Besides passages like the first chapter of Hosea which is usually dated to the years

have had implications and have even influenced several views on the question of its unity, structure, subdivisions, and content.¹ Given the complexities associated with the study of the book of Hosea, words of introduction to circumscribe the issues related to this investigation are in order.

prior to the end of the Omride dynasty, and Hos 8:4, which is generally considered to reflect the political instability of the years following the death of Jeroboam II, even the historical background of the formerly well-accepted passages such as the setting of Hos 5:8-6:6 (since Alt, 537-568, who sees its background in the Syro-Ephraimite conflict, have not drawn a consensus) (see Edwin M. Good, "Hosea 5:8-6:6: An Alternative to Alt," *JBL* 85 [1966]: 273-286).

¹The basic division generally agreed upon is the distinction between chaps. 1-3, the biographical material (though there is more to it than biography), and 4-14, characterized by various oracles. The delimitation of the latter part has triggered conflicting views. The following contributions to further breaking down the oracles of this section, even though in need of more specifications and refinements, reflect in broad lines the subdivisions of the various oracles of the second section and justify that the unity of 4-14:10 be taken seriously and studied accordingly as I have purposed to do in this research. See Robert Gnuse, "Calf, Cult, and King: The Unity of 8:1-13," *BZ* 26 (1982): 88, who outlines the various units as follows: 4:4-5:7, oracles against the priests and people; 5:8-8:14, oracles against the policies of kingship and worship in times of war; 9:1-10:15, oracles against historical sins; and 11:1-14:10, oracles against past sin with an emphasis on divine love. Edwin M. Good, "The Composition of Hosea," *SEA* 31 (1966), had proposed the same divisions although with a different approach of the themes. Consequently 4:1-3 is seen as a general accusation the first complex (4:4-5:7) and is dominated by the theme of knowledge along with its opposite harlotry; the second complex (5:8-8:14) seems to center around the theme of "return"; the third complex (9:1-10:15) is characterized by the extensive usage of metaphors of food and farming; the fourth complex (11:1-14:1) seems to be drawn together on the thematic importance of Egypt; the last part (14:2-10) displays again an emphasis on the theme of "return." In his view the last verse is an editorial subscription (p. 33). For further discussion on the structure, see G. I. Davies, *Hosea, The New Century Bible Commentary* (Grand Rapids, MI: Eerdmans, 1992), 34-38.

Despite the widespread reputation of being the most difficult text of the entire OT, the language of the book of Hosea, which is at times considered to be at least puzzling if not incomprehensible,¹ may however be explained as containing dialectal idiosyncrasies rather than errors or textual corruptions. C. L. Seow has voiced the opinion of a number of scholars according to whom "many of the difficulties one encounters in the book may be attributed not to the scribal process, but rather to our lack of familiarity with the N. dialect of Hebrew."²

The difficulties noted above are further extended to include the question of the structure.³ Concerning this issue, one of the recent views among those who question the book's unity that is seemingly more favorable than previous

¹Andersen and Freedman, *Hosea: A New Translation with Introduction and Commentary*, 66, contend that "the text of Hosea competes with Job for the distinction of containing more unintelligible passages than any other book of the Hebrew Bible."

²C. L. Seow, "Hosea," *ABC* (1992), 3:292. See also Ian Young, *Diversity in Pre-Exilic Hebrew* (Tübingen: J. C. Mohr, 1993), 167. For Francis I. Andersen, "The Book of Hosea," *The Oxford Companion to the Bible*, ed. Bruce M. Metzger and Michael D. Coogan (Oxford: Oxford University Press, 1993), 290-292, most of the perplexities regarding the text "arises from our failure to understand the author's use of intricate poetic patterns and sophisticated rhetorical devices" (p. 291).

³Davies, *Hosea*, 35, notes that "the subdivision of the book into separate sections is much more difficult in Hosea than in other books, partly because of the general absence of introductory and concluding formulae, such as 'Thus says the Lord,' and partly because even within sections that have a generally similar theme there are often frequent shifts of subject or mood."

form-critical,¹ tradition-critical, redaction-critical, and source-critical methodologies, mostly preoccupied with the so-called original and secondary material,² is that the book is a "collage."³ It is correct that in the book of Hosea, as Stuart notes,

the metrical structure of many of the individual poetic pericopes is either unusual, unique, or composed of mixed types; as a result, the usual earmarks of oral composition in poetry (lack of enjambment, use of formulae, thematic arrangement, etc.) are represented scantily.⁴

However, more importantly, Stuart observes that these phenomena are shared with most of the prophetic books and comes to the conclusion that ultimately this uncertainty

¹As Davies, *Hosea*, 100, correctly notes, form criticism is "not only concerned with the conventional and formulaic aspects of the literature but also the origins of the *Gattungen* in particular kinds of situations (*Sitz im Leben*)."

²Since the beginning of this century, with Harper, clviii-clxiii, to more recent attempts at delineating several layers of redactions, like the study provided by Yee, *Composition and Tradition in the Book of Hosea*. Although currently no longer predominant among approaches to the biblical text more synchronistically oriented, the conjectural nature of redaction-criticism presuppositions and methodologies is still applied to the book of Hosea. See Peckham, 183-253.

³David B. Wyrzten, "The Theological Center of the Book of Hosea," *BSac* 141 (1984): 325, wrote: "The book of Hosea is a 'collage' created by the genius of the divine Lord through His prophetic mouthpiece. Though seemingly amorphous at first glance, every detail has been found to contribute to the powerful expression of God's confrontation with His people. Through judgment and the dissolution of the legal covenant God will lead His people to a new day of salvation based on His sovereign love."

⁴Stuart, *Hosea-Jonah*, 8.

"presents no great barrier if the interpreter is willing to give content predominance over form in analyzing the various passages of the book."¹

In spite of some hesitation current in the studies of the book of Hosea to concede a discernible formal structure, progress has been made on a thematic level in relation to its structuring.² From the thematic point of view, it should be noted that the impressive usage of a number of metaphors and similes has contributed to facilitate the understanding of the content of the book and the nature of the entity "Israel."³ They are drawn from several configurations⁴ such as family, where Yahweh is portrayed as a Father and "Israel" His son (11:1) or where Yahweh is a

¹Ibid.

²See the analysis of Kaiser, *The Uses of the Old Testament on the New* 48, who sees the three charges against Israel, in what he terms the pivotal court scene in 4:1, as the backbone of the rest of the prophecy. Accordingly, three sections are discerned: (1) "no knowledge of God" (4:2-6:3), (2) "no covenantal love" (6:4-11:11), and (3) "no truth" (11:12-14:9), each one of these ending with a passage of hope (6:1-3; 11:1-11; 14:1-9).

³See P. J. Botha, "The Communicative Function of Comparison in Hosea," *OTS* 6/1 (1993): 57-71, who comes to the conclusion that Hosea's imagery represents the totality of his theology (p. 69).

⁴Mays, *Hosea: A Commentary*, 9-10; see also the classification suggested by C. J. Labuschagne, "The Similes in the Book of Hosea," *Studies on the Books of Hosea and Amos: Papers Read at the 7th and 8th Meetings of Die O.T. Werkgemeenskap in Suid-Africa* (1964-1965), 64-76.

husband and "Israel" a wife;¹ from domestic life where Israel is compared to a cake not turned (7:8); from the pastoral domain where Yahweh is portrayed as a shepherd and "Israel" a lamb (4:16); from the hunting sphere where Yahweh is depicted as a hunter (7:12); from animal life where Yahweh is pictured as a lion and a young lion, a leopard, a bear robbed of her cubs, a lioness, a wild beast (5:14; 13:7-8), and "Israel" a stubborn heifer (4:16; 10:11) or a silly dove (7:11). From the medical sphere the figures of wound and infection are borrowed to picture Yahweh's attitude towards "Ephraim" (5:12); Yahweh is also described as a physician (7:1; 11:3; 14:4). From the botanical and agricultural realm are borrowed the figures of chaff (13:3), grape, and early fig (9:10), a luxuriant vine (10:1), a flourishing plant life (14:6-8), with the unfolding of the imagery including the following: to blossom, to strike root, to spread out, the production of flowers, the spreading of

¹This theme, along with its accompanying themes of banishment from the husband's house (Hos 9:15) and restoration of the adulterous and estranged wife, pervades the book of Hosea and contains in a nutshell, so to speak, the core issue developed in this book. See U. Cassuto, "The Second Chapter of Hosea," *Biblical and Oriental Studies, Volume I: Bible* (Jerusalem: Magnes Press, The Hebrew University, 1973), 114-117. Likewise the sinking of "Israel" into harlotry (Hos 1:2; 2:2-5; 3:3; 4:10-18; 5:3f.; 6:10; 8:9f.; 9:1) is to be considered the negation and deviation of marriage. See Hans Walter Wolff, "Guilt and Salvation: A Study of the Prophecy of Hosea," *Int* 15/3 (1961): 278.

fragrance.¹ Meteorological elements are also invoked to describe "Ephraim's" loyalty, which is compared to a morning cloud (6:4) and dew (13:3); in this sphere Yahweh is also compared to rain, the spring rain (6:3),² and the dew (14:6).

What do the metaphors and similes referring to God's people designated as "Israel," "sons of Israel," "house of Israel," "Judah," "Ephraim," "Jacob," and "my people," have in common? What they tell us about the entities addressed in the book of Hosea and how they contribute to the identification of the referents of these designations in their respective contexts, along with the theological role they play, is the object of the following investigation.

This study of the referents of the designation "Israel" and related terms such as "Jacob," "Judah" and "Ephraim" in Hosea assumes a certain coherence of the book. This assumption is justified by the fact that, on the one hand, the grounds for identifying the so-called unauthentic portions of the book have not been convincing,³ and on the

¹See P. A. Kruger, "Yahweh's Generous Love: Eschatological Expectations in Hosea 14:2-9," *Old Testament Essays* 1 (1988): 33.

²These similes come from the mouths of those whose repentance is compared to an evanescent morning cloud--therefore unreliable (6:3).

³Representatives of this trend vary from the relegation of major portions of the book to later redactors of deuteronomistic orientation (see for example Yee, *Composition and Tradition in the Book of Hosea*, who advances the hypothesis of four stages of redaction) to the extreme

other, the value judgments on the alleged peripheral character or awkwardness of some portions of the book of Hosea lack controls that are empirically based.¹ I share Douglas Stuart's suggestion of a methodology according to which

a cautious, non-idealistic approach to the book requires giving the benefit of the doubt to virtually the entire text, i.e., judging it to have an overall integrity. One may question various sections; but proof is lacking for a firm identification of any portion as clearly unauthentic.²

In this respect, significantly linked to this investigation, is the discussion relative to the presence of the designation "Judah," whose authenticity is often contested.³ Likewise some consider the oracles of hope to emanate from a later redactor. However, the juxtaposition of oracles of doom and salvation--as in the case of the book of Amos and even more here than there--is a pervading feature in the book of Hosea that cannot be dismissed without destroying the complexity but also the

of only retaining a few verses as stemming from the prophet Hosea (see, for example, Marti Nissinen, *Prophetie, Redaktion und Fortschreibung im Hoseabuch, Studien zum Werdegang eines Prophetenbuches im Licht von Hos 4 und 11, ODE 231* [Neukirchen-Vluyn: Verlag Butzon & Bercker, 1991], 336-348).

¹Stuart, *Hosea-Jonah*, 14-15.

²Ibid., 15.

³A study of the occurrence of this designation and its implication in the understanding of the term "Israel" is provided later in this work.

distinctiveness and essence of his message.¹ David B. Wyrzten has demonstrated that, throughout the entire book of Hosea, judgment and salvation are inseparably interwoven. He wrote that

the fact that the prophecy is a divine restorative confrontation is seen in the inseparable union that exists between the judgment and sections in each cycle. Though the critic's scalpel has sought to incise this unity, the literary structure of Hosea can be verified by observing the formal transitions, vocabulary, symbolism, and thematic development in each of the five cycles.²

Furthermore, the usage of figurative language indicates that its basic tenor is to indicate God's intention in regard to both judgment and salvation.³

The intrinsic unity of the text of Hosea appears also through the coherence of this movement from judgment to

¹Concerning the oracles of future hope Graham I. Davies, *Hosea, Old Testament Guides* (Sheffield, England: JSOT Press, 1993), 96, has noted a change of point of view from a source-criticism methodology more concerned about the question of authenticity of various passages (typical of Harper, *Amos and Hosea*, for example) to the fact that "a closer study of them has revealed that there is a clear continuity of themes and concerns between them and the judgment oracles."

²Wyrzten, 316.

³Rick Johnson, "Hosea 4-10: Pictures at an Exhibition," *SWJT* 36/1 (1993): 25, has captured this aspect of the book of Hosea when he wrote: "The husband had to put the wife away for a while, but he wanted her back. Yahweh had to be an infection, but He wanted to heal. He wanted to shepherd them in a broad pasture, but at the moment He had to tear like a predator. The plant would dry up but the vine would flourish again. The regular use of different fields of imagery to express God's desire to bless His people supports the claim that Hosea himself held a hope for Israel's future after destruction. It was not simply added to his prophecies later."

salvation. This is accomplished by means of the usage, reversal, or reapplication of words or expressions such as "Jezreel" (1:4-5 versus 1:11), "not my people" (1:9 versus 2:1), and "not pitied" (1:6, 8 versus 2:1); the metaphorical use of a lion applied to God (5:14-15 versus 11:10); and the comparison of Ephraim to a dove (7:11 versus 11:11).¹

Another major assumption of this investigation is the covenant-based character of the book of Hosea,² which adds valuable specification to this ongoing debated concept.³ Not only is the Hebrew word בְּרִית used explicitly (implying a covenant lawsuit),⁴ but also the entire book presupposes the backdrop of the covenant.⁵ Moreover, an examination of

¹See the discussion of this issue by Wyrzten, 317-319.

²Steve L. McKenzie, "Exodus Typology in Hosea," *RQ* 22/1 (1979): 100, contends that "the most important theme in Hosea is that of covenant." See also Heinz-Dieter Neef, *Die Heilstradition Israels in der Verkündigung des Propheten Hosea*, BZAW 169 (Berlin: Walter de Gruyter, 1987), 170.

³See the recent discussion on the controversies surrounding the term "covenant" by Gordon Paul Hugenberger, *Marriage as a Covenant: A Study of Biblical Law and Ethics Governing Marriage Developed from the Perspective of Malachi*, Supplements to Vetus Testamentum 52 (Leiden: E. J. Brill, 1994), 167-185.

⁴See Hos 2:4, 4:1, 4:4; 8:1; 10:4; 12:3 [Eng. 12:2].

⁵See Paul D. Hanson, *The People Called: The Growth of Community in the Bible* (San Francisco, CA: Harper & Row, 1987), 158-167; and also Koch, *The Prophets: The Assyrian Period*, 90. Arvid S. Kapelrud, "The Prophets and the Covenant," in *In the Shelter of Alyon: Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlstrom*, ed. W. Boyd Barrick and John R. Spencer, JSOT Supplement Series 31 (Sheffield, England: JSOT Press, 1984), 175-183,

the usage of the word **ברית** as it applies to the people reveals one of the core issues of the book in relation to the covenant concept.¹ Likewise, the indictment of having forgotten Yahweh is related to the covenant.² If Abraham Heschel is correct that the theme of Hosea's prophecy is apostasy, and that most of his utterances are variations on the same theme,³ it can be justified only against the backdrop of the covenant between Yahweh and "Israel," God's people.

Going beyond Helmer Ringgren's suggestion that "the

has forcefully argued that "Hosea did not merely mention the covenant in passing; he describes it as a basic foundation in the people's relationship with their God, a foundation which he considered as self-evident. It was not necessary for him to define **ברית** expressly; everybody knew what the word meant. Nevertheless, he actually gave a definition of the obligations included in the covenant, as may be seen in Hosea 4.2. The list of sins found there was no accidental enumeration. It was carefully considered, and the intention of the prophet was clearly to confront the people with the breach of the obligations that were well known to them. If that was not so, his reproach would have been without meaning and without any appeal at all. What Hosea wanted to demonstrate was the hard fact that the people, through their apostasy, had broken the covenant with Yahweh. If they did not turn back, doom and destruction would inevitably follow" (p. 178). See also Seilhamer, 436.

¹See the discussion on this relationship of the knowledge of God and covenant by Dwight R. Daniels, *Hosea and Salvation History: The Early Traditions of Israel in the Prophecy of Hosea*, BZAW 191 (Berlin: Walter de Gruyter, 1990), 111-114.

²Douglas K. Stuart, "Hosea 13-14: Promises of Destruction and Restoration," *SWJT* 36/1 (1993): 34, notes that the word **שכחתי** "they forgot me" summarizes the whole history of Israel's ignoring God's covenant.

³Heschel, 1:49.

entire book of Hosea is a bitter polemic against the worship of Baal,"¹ one of the main indictments against the addressees throughout the book is that their perception of reality, coupled with a loss of fondness for Yahweh,² is deceived.³ This is substantiated by the usage of the covenantal term "to know" and its derivatives.⁴

Loren F. Bliese has recently pointed out that Hos 8:2 is at the center of the book. This verse, he argues, "sums up the major accusation in the book: Israel claims to know God but is not faithful to him."⁵

¹Helmer Ringgren, *Israelite Religion*, trans. David E. Green (Philadelphia: Fortress Press, 1966), 267.

²Hauret, 159, has correctly discerned these two central aspects of Yahweh's indictment against His people: not only a loss of memory but also a heart problem. The affection of the people is diverted away from Yahweh in a adulterous relationship with so-called "lovers" (see Hos 2:7, 9, 12, 14, 15; 8:9).

³Hos 7:9.

⁴Huffman, "The Treaty Background of Hebrew YADA'," 31-37, has pointed out that this word functioned as a technical term in the Near Eastern international treaties and related materials. See also Hans Walter Wolff, "Wissen um Gott' bei Hosea als Urform von Theologie," *EvT* 12 (1952-1953): 533-554. "Knowledge" in the book of Hosea is best understood with the combination of both subjective and objective elements. See J. L. McKenzie, "Knowledge of God in Hosea," *JBL* 74 (1955): 27. Furthermore, the motif of the wisdom, especially its lack among God's people in the book of Hosea, is part of the issue of the knowledge of God in Hosea. See C. L. Seow, "Hosea 14:10 and the Foolish People Motif," *CBQ* 44 (1982): 212-224.

⁵Loren F. Bliese, "Symmetry and Prominence in Hebrew Poetry: With Examples from Hosea," in *Discourse Perspectives on Hebrew Poetry in the Scriptures*, UBS Monograph Series 7, ed. Ernst Wendland (New York: United Bible Societies, 1994), 67, argues that "Hosea has five parts (I: 1.1-3.5; II:

They do not attribute to God the provenance of their wealth (2:10), expressing thereby the people's ingratitude towards Him, which leads them to arrogance (12:9). Their memory is damaged, not recognizing that God healed them and took care of them (11:3). They pretend to know God (8:2) while their vision of God is blurred; indeed they do not "know" Yahweh, according to Hos 5:4, in a covenantal sense. They have forgotten and forsaken Him (2:15; 13:6).

It is because the covenant is transgressed that there is no knowledge of God in the land (4:1). The destruction of the people is attributed to a lack of knowledge (4:6). Their rejection of knowledge is given as the cause of the cancellation of the prerogative of election. They were not to know any god except Yahweh (13:4). The tragic situation of the addressees socially, but also politically as they lobby foreign powers, is due to the breaking of the covenant (6:6). They preferred ritualism instead of the knowledge of God.

The fact that the people are incapable of returning to God is due to a possession by a spirit of harlotry, which is given as an explanation for the absence of the knowledge of God. On the other hand, the desire to come back to God on the part of the people is expressed in terms of an

4.1-7.2; III: 7.3-8.13; IV: 8.14-11.7; and V: 11.8-14.9); the central part has five poems (7.3-7; 7.8-16; 8.1-4; 8.4-8; 8.9-13); the central poem has five lines, and the central line has five words with 'my-God' the middle word 8.2, 'To-me they cry, 'My-God, we-know-you (we-)Israel.' "

attempt to know (to "press on" to know) the Lord (Hos 6:1-3). Even the promise of restoration of the marital relationship on the part of Yahweh to His people is aimed at knowing God (2:22). Finally, the last verse of the book contains a call to the righteous to know (in this case to have the right perception of the issue of the covenant) and to reorient their lives accordingly, that is, to walk in the ways of the Lord (14:10). In this perspective, the repeated calls to repentance are aimed at the possibility of the restoration of the people's sight, vision, or perception of God. An integral part of this process is the rehearsal of God's attributes, not just for the sake of theodicy, but also for the purpose of correcting, redirecting, and restoring the people's knowledge of God and His ways.

In the light of the above survey of the theme of "knowledge of God," one can safely deduce that covenant is certainly at the heart of Hosea's theology. Moreover, the prevailing usage of the marriage metaphor describing Yahweh's relation to "Israel" is indeed to be understood as covenant language,¹ both when it is viewed in terms of restoration of God's relationship with His people (as in 2:21-20) and--as is most of the times the case--when it is associated with its accompanying theme of adultery and

¹See Henri Cazelles, "La rupture de la Berit selon les prophètes," *Essays in Honor of Yigael Yadin*, ed. Geza Vermes and Jacob Neusner (Totowa, NJ: Allanheld, Osmun, 1983), 138.

harlotry¹ in connection with idolatry and defilement. These related themes are referred to right after the superscription as a means to indicate the core issue of the book, which is addressed in various ways. These include the breaking of the covenant, the subsequent judgment, and the possible restoration of a repentant remnant. In this respect the contribution of Dwight R. Daniels, who distinguishes four major periods of Israel's history,² and Stuart, who argues that "Deuteronomy 4:20-31 encapsulates the historical perspective of Israel's history on which Hosea's oracles are based," cannot be overlooked anymore

¹See Hos 1:2; 2:6, 7; 3:3; 4:10, 11, 12, 13, 14, 15, 18; 5:3, 4; 6:10; 9:1.

²Daniels, *Hosea and Salvation History*, 33-110, mentions the following: (1) the patriarchal period (Hos 12:4-7, 13 [Eng. 3-6, 12]); (2) the Exodus-wilderness period (12:13-14 [Eng. 12-13; cf. also 2:16-17 [Eng. 14-15], beginning with the Exodus (11:1; 12:10, 14 [Eng. 9, 13]) and continued until the episode of Baal Peor (9:10), a period of harmony between Yahweh and Israel (9:10; 13:4-5) when He entered into covenantal relationship with Israel (2:17 [15]b), a covenant that included legal material (6:7; 8:1). Daniels further specifies that "knowledge of Yahweh was imparted to Israel, and the parameters for the conduct issuing from this knowledge (4:1-2) were given expression in the covenant" (p. 118). Then followed (3) a period of Canaanization, which began with the Baal-Peor episode and continues in Hosea's time (see the numerous references he provides on p. 118), a period whose end is characterized by exile, along with a loss of land and king; and finally (4) a period of renewal, which among other features contains a new covenant that Yahweh will make with Israel whom He will betroth to Himself forever, and also a covenant that will include the animals (2:17b, 20, 25b [Eng. 15b, 18, 23b]).

without missing the theological content of the book of Hosea as a whole.¹

Finally, the historical background of various passages continues to occasion conflicting views, probably due to the sparsity of clear historical references. In spite of this, I discuss the historical issues whenever relevant to this investigation of the referents of the designation "Israel" and related terms.

Despite the uncertainties in defining the precise historical setting of a given unit, the superscription of the book nevertheless provides a time frame in which Hosea's prophetic activity occurred. In this respect Stuart's recent proposition of a more-or-less chronological arrangement of

¹Stuart, *Hosea-Jonah*, 7-8, discerns five stages echoed in the book of Hosea: (1) the Exodus-wilderness experience (Hos 2:16-17), (2) the making of the covenant, (3) the period of blessings (Hos 2:4-15 [2-13] until its abrogation because of Israel's unfaithfulness, (4) the period of curses, which is most of the book's concern (Hos 3:4-5; 4:6; 5:7, 14; 7:16; 8:13-14; 9:3,17; 10:15; 11:5-6; 13:16; etc.), and (5) the period of eschatological blessing. Stuart suggests that to this latter stage belong the seven promise sections of the book (2:1-3 [1:10-2:1]; 2:16-25 [14-23]; 3:5; 6:1-3; 10:12; 11:8-11; 14:1-8). He insists that "it is important to understand that the promise sections do not hold out hope for an avoidance of divine wrath, but follow Deut 4 (and Lev 26 and Deut 30) in expecting blessing only after the curses of the covenant have been unleashed. Once the covenant is abrogated, blessing must await the full measure of divine punishment. The blessings are thus always eventual, while the curses are immediate" (p. 8).

the content of the book, even though debatable in some of its details,¹ is not far-fetched.²

As in the case of the prophet Amos, the main concern of the book of Hosea is "Israel." However, if there are cases that leave no doubt as to the entity that is referred to in the usage of this designation (because of some specific indications one finds in the immediate context of its occurrence, as is demonstrated later in this work), other instances are more difficult to delineate and require more investigation.

The entities who are indicted throughout the book are addressed in various ways. Martin Buss has called attention to the manner in which the addressee is designated. He noted the two main styles that are used to designate the recipients, namely, direct address in the

¹The dating of Hos 5:8-10 in the light of the Syro-Ephraimite war has not been all-convincing. More on this issue is presented later in this work.

²Stuart, "Hosea 13-14: Promises of Destruction and Restoration," 32, gave the broad outline that the first--the earliest datable part of the book--predicts the demise of the nation of Israel by means of the names of the prophet's children, and should be dated in the 750s B.C. Chapter 5, because of the so-called Syro-Ephraimite war, is situated in 733-32 B.C. In the tenth chapter the nation is losing its king; it should be dated in 725 B.C. Because beginning with chapter 11 the retrospective element dominates the remainder of the prophet's discourse, Stuart postulates that in all likelihood, though not strictly provable, the last two chapters come from a time near the end of Hosea's long ministry, from the months and years just prior to the fall of Samaria to the Assyrians in 722 B.C.

second person (4:15; 6:6; 10:12; 12:7; 14:2f.), and most often indirect address by means of the third person.¹

Whereas Buss's study was not on the identity of the addressee as such, this investigation focuses on delineating the referents of the designation "Israel" and related terms as they occur in the MT of the book of Hosea, and exploring their theological content. In this chapter, although I consider all the occurrences of the designation "Israel" and related terms for the identification of the referents, I particularly focus my attention on the passages where the identification of the referents is less obvious and may at times be subject to different interpretations.

It should be noted at this point that an identification of various criticisms addressed to several entities throughout the book² and the consideration of the audience of the prophet Hosea do not exhaust all that is referred to in the designation "Israel"; consequently, this study attempts to go beyond a mere identification of the audience of the prophet to encompass even the entities that are not directly addressed, but referred to.

¹Buss, 71-80.

²See the discussion in Rainer Albertz, *A History of Israelite Religion in the Old Testament Period: From the Beginnings to the End of the Monarchy*, vol. 1, The Old Testament Library, trans. John Bowden (Louisville, KY: Westminster/John Knox Press, 1994), 156-175, who mentions in the case of the book of Hosea, although not exhaustively, the criticisms directed towards military policy and alliances, officialdom and the monarchy, the cult and "syncretism."

In searching for clues that are at the foundation of these decisions, I discuss mainly the exegetical and theological issues that have a bearing on the delineation of the referents of the designation "Israel" and related terms, thereby avoiding addressing various issues that are valuable but not determinative for my purpose.

I consider first the designation "Israel" as in the units where it is not qualified, then those passages where the term "Israel" is qualified, before studying the related names and their combinations. In the exegetical section, I consider the respective designations in their order of occurrence. When the same designation occurs twice or more in a coherent unit, I consider them together while being attentive to possible nuances indicated in each respective context.

The occurrences of the designation Israel are more numerous in the book of Hosea than in the book of Amos.¹ However, in several occurrences, because of the parallelism with other designations such as Ephraim and/or Judah, the

¹In the book of Hosea the designation "Israel" stands alone in the following instances: 4:15; 4:16; 5:3 (twice); 5:5; 6:10; 7:1; 8:2; 8:3; 8:6; 8:8; 8:14; 9:1; 9:7; 9:10; 10:1; 10:6; 10:9; 11:1; 11:8; 12:13; 12:14; 13:1; 13:9; 14:2; 14:6. In the following occurrences the designation "Israel" is qualified: **בני ישראל** in 2:1; 2:2; 3:1; 3:4; 3:5; 4:1; **בית ישראל** in 1:4; 1:6; 5:1; 6:10; 12:1; **נאמן ישראל** 5:5; 7:10; **מלך ישראל** in 1:1 and 10:15; **שבטי ישראל** in 5:9; **קשת ישראל** in 1:5; and **חמאת ישראל** in 10:8.

identification of the referents seems less problematic even though the rationale for their usage has to be determined.

The Name "Israel"

There are twenty-six times when the designation "Israel" stands unqualified. Its usage is not uniform, as attested to in the following. Several occurrences of the designation "Israel" unequivocally refer to the Northern Kingdom; therefore, for obvious reasons, they need not be examined in detail. The first occurrence in 1:1 refers to a socio-political entity and also possibly the geographically delimited area of the Northern Kingdom because of the reference to King Jeroboam, the son of Joash, as indicated in the superscription; the same connotation is also present in 10:15 where the king of Israel, in connection with Bethel, is threatened to be completely cut off.

Likewise, the reference to the Northern Kingdom is also evident in 4:15; the distinction between the entities "Israel" and "Judah" makes this identification the most plausible. In the same context, vs. 16, the mention of "Israel" has the same reference as in vs. 15; this is further substantiated by the occurrence of the entity called Ephraim for the first time, which throughout Hosea refers

solely to the Northern Kingdom, as agreed to by the majority of commentators.¹

"Israel" in Hos 5:3-5

Translation and Textual Considerations

The MT reads as follows:

5:3 אֲנִי יָדַעְתִּי אֶפְרַיִם וְיִשְׂרָאֵל לֹא-נִכְחַד מִמֶּנִּי
כִּי עָשָׂה הַזֶּנִּית אֶפְרַיִם נִטְמָא יִשְׂרָאֵל:
4 לֹא יִתְּנוּ מַעַלְלֵיהֶם לָשׁוּב אֶל-אֱלֹהֵיהֶם
כִּי רוּחַ זִנוּנִים בְּקִרְבָּם וְאֵת-יְהוָה לֹא יָדְעוּ:
5 וְעַתָּה נֹאדוּן-יִשְׂרָאֵל בְּמַעַלְלֵיהֶם וְאֶפְרַיִם יִכְשְׁלוּ בְּעֹנֵם
קִשְׁלָם וְיִהְיֶה עִמָּם:

I translate as follows:

5:3 I know Ephraim, and Israel is not hidden from Me.
For now, O Ephraim, you have played the harlot,
Israel has defiled itself.
4 Their deeds will not allow them to return to their God.
For a spirit of harlotry is within them,
and they do not know the Lord.
5 Moreover, the pride of Israel testifies against him,
and Israel and Ephraim stumble in their iniquity.
Judah has also stumbled with them.

Text Unit and Genre Considerations

The four occurrences of the name "Israel" in these two verses belong to a section which can be delimited from vss. 1 to 7.¹ The triple imperative in vs. 1 begins this new section whose formal features fit the designation

¹Seesemann, *Israel und Juda bei Amos und Hosea*; Rost, *Israel bei den Propheten*; Danell, *Studies in the Name Israel in the Old Testament*, among others.

¹Most of the commentators work on the basis of this delimitation: Stuart, *Hosea-Jonah*, 87-96; Andersen and Freedman, *Hosea*, 380-398. This view is held by Wolff, *Hosea*, 95, who, however, argues that "vv 1-7 are not a uniform speech."

lawsuit genre.¹ The unity of this section can be observed from a thematic perspective in the summons to the priests, to the "house of Israel," and to the "house of the king" in the subsequent prediction of punishment, as well as in what follows, which has been termed "the evidence against Israel."² Even the announcement of punishment in vss. 5b-7 belongs to the same flow of thought. Furthermore, the cultic vocabulary in relation to places, behavior, and actions also provides a unity on a thematic level.³

Semantic and Other Exegetical Considerations

In the setting of Hos 5:1-7, the name "Israel" alone or in construct occurs five times. Besides the use of the second and third-person plural and singular in verbs, the

¹Stuart, *Hosea-Jonah*, 89, argues for a disputation speech "without the full features of the *rib* pattern . . . , " whereas Wolff, *Hosea*, 95, sees in vss. 1-3 the style of a messenger speech and in vss. 4-7 the forms of a disputation.

²Stuart, *Hosea-Jonah*, 88.

³See the words related to prostitution such as *הַזְנוּיָה*, in vs. 3; *הַזְנוּיָה*, in vs. 4; also the cultic term *מִקְדָּשׁ* and the description of cultic activities such as "with their flocks and their herds they go to seek Yahweh," in vs. 6. All these references are best understood within the context of idolatry. Moreover, even the usage of words such as *מִדְּ* "snare" and *מִדְּ* "net" can be interpreted as description in connection with prostitution. Derek Kinder, *The Message of Hosea: Love to the Loveless, The Bible Speaks Today* (Downers Grove, IL: Inter-Varsity Press, 1981), 57, observes that "God sees them as a menace--this people called to be a blessing to the world! The label once fastened on the Canaanites, and also proverbially on prostitutes, comparing them to snares and traps, must now be pinned upon the Chosen People."

indicted entities are addressed directly or referred to as "priests," "house of Israel," "house of the king," "Ephraim", "Israel," and "Judah."

Successively, "Israel" is presented as the object of Yahweh's scrutiny, signifying its accountability to God; "Israel" does not escape the scope of Yahweh's awareness (vs. 3). The following occurrence in the same verse describes "Israel" in relation to defilement; then vs. 5 speaks about its fall. This condition frustrates their quest for Yahweh, signified in the seeking with flocks and herds. This distance, created by the absence of Yahweh and His inaccessibility, points to the gap between holiness on Yahweh's part and defilement subsequent to "Israel's" idolatry and hardening of the heart or lack of return.

The choice of place-names, such as Mizpah and Tabor, with their allusion to the height and the depth of depravity in which the indicted have sunk, signifies the gravity and scope of their alienation from Yahweh. It calls for the punishment predicted in vss. 2, 6, and 7.

In this setting, the expression "pride of Israel" is used to express the helpless situation in which the indicted have hemmed themselves in; and it further points to their inability to return to Yahweh because of the self-sufficiency linked to this attitude. Pride fosters a denial of other people's personhood and hinders communication. Its subject is bound to its own image as in a mirror. Instead

of a return to Yahweh, a "return to self" (so to speak) becomes the alternative. The "pride of Israel" that characterizes the people in fact functions as a witness against them.¹ In other words, their self-understanding provides the rationale for their judgment and condemnation.

Concerning the specific interpretation of the name "Israel" as it appears unqualified, the juxtaposition of the designations "Israel" and "Ephraim" has presented some problems to commentators, among whom some either consider the mention of Israel in 5:5b to be metrically superfluous and consequently omit it,² or attempt to correct it.³

The major issue that is to be accounted for in this section is whether "Israel" and "Ephraim" are the same entity or different ones. The opinions are divided among scholars. Some favor the latter interpretation on the basis

¹In the book of Hosea, Hos 12:9 (Eng. 12:8) presents a discourse of self-sufficiency by Ephraim.

²Since Wellhausen, *Die Kleinen Propheten Übersetzt und erklärt*; Harper, *Amos and Hosea*, 270; Mays, *Hosea: A Commentary*, 82. Wolff, *Hosea*, 95, considers it to be a gloss in a meaningless parallelism. Likewise Davies, *Hosea*, 143, labeled the mention of "Israel" as an intrusive element in the text. A different view is supported by Yee, 275, who, however, considers it as an actualizing addition for a Judean readership. For a more convincing treatment of the issue, see Stuart, *Hosea*, 93.

³R. Ehrlich, *Randglossen zur hebräischen Bibel*, vol. 7 (Leipzig, 1908-1914), quoted in Dominique Barthélemy, *Critique textuelle de l'ancien testament. Tome 3., Ézéchiel, Daniel et les 12 Prophètes*, Orbis Biblicus et Orientalis 50/3 (Göttingen: Vandenhoeck & Ruprecht, 1992), 519, who reads *ישראל* instead of *ישראל*.

of the plural which implies that two separate entities are involved.¹ This has led to the hypothesis that "Israel" designates the east bank of the Jordan, the Gileadite area that was first annexed by Assyria; on the other hand, Ephraim would refer to the west-bank area that remained under Samaria's control.²

The other view opts for the former interpretation.³ It is argued that the plural verb "they stumble" may reflect a hendiadys or an apposition, in which case the ¹ preceding Ephraim would be epexegetical, explicating which "Israel" is the object of the indictment.⁴ If this interpretation is correct, which is the most plausible solution, then it will presuppose, as in the case of the book of Amos, the distinction between several "Israels." In the context of this occurrence, the reference of the designation "Israel"

¹Andersen and Freedman, *Hosea: A New Translation and Commentary*, 382.

²Ibid., followed by Hubbard, *Hosea: An Introduction and Commentary*, 109, 114, 130.

³Stuart, *Hosea-Jonah*, 93.

⁴Stuart, *ibid*, 93, has observed that the shift in usage of a singular noun to a plural is not unique to this passage of the book of Hosea; see also 7:10 where "Israel" is alternatively referred to as a singular and a plural entity.

is the Northern Kingdom, a religious and political entity, viewed as a cultic apostate entity.¹

"Israel" in Hos 6:10

Translation and Textual Considerations

The MT in Hos 6:10-11 reads as follows:

6:10 בבית ישראל ראיתי שערירה
שם זנות לאפרים נמא ישראל:
11 גם יהודה שת קציר לך
בשובי שבות עמי:

I translate as follows:

6:10 In the house of Israel I have seen a horrible thing;
Ephraim's harlotry is there; Israel has defiled itself.
11 Also O Judah, there is a harvest appointed for you,
when I change the fate of My people.

Text Unit and Genre Considerations

The delimitation of the unit to which Hos 6:10 belongs is an important issue, for it clearly determines whether the following verse (11, concerning "Judah") is seen in the perspective of an oracle of restoration² or not.³ Since A. Alt's study,⁴ this passage is generally viewed as

¹The multiplication of the themes of harlotry, defilement, the hardening of the people who refuse to return, the pride and lack of knowledge on the part of the people, sums up the core of Israel's apostate condition, which can also be described as the result of pride, self-sufficiency, and worldliness. See Buss, 122.

²So Stuart, *Hosea-Jonah*, 112.

³See the discussion in Daniels, 81-87.

⁴Alt, 537-568.

part of a larger section comprising 5:8-7:16.¹ In this complex of thematically related oracles, Hos 6:4-11 can be considered a distinct sub-unit tied by the concept of covenant.² The words **חֶסֶד** "covenant loyalty," **דַּעַת אֱלֹהִים** "knowledge of God," **עָבְרוּ בְרִית** "they have transgressed the covenant," and also the expression **בְּשׁוּבִי שְׁבוֹת עַמִּי** (whether understood positively to mean "when I restore the fortunes of my people" or translated in a way to allow a possible negative connotation "when I turn the fate of my people"), are best understood in a covenant setting. Moreover, the names of Ephraim and Judah in vs. 4 and in vss. 10 and 11 form an *inclusio*. Consequently, this section can be considered a self-contained unit that can be analyzed separately, keeping in mind however, the immediate and larger context.

The covenant-lawsuit tone of this section is displayed in two introductory questions. They set the stage for the lists of accusations against the indicted entities throughout vss. 4 to 11.

¹Wolff, *Hosea*, 103-130.

²To substantiate this, we need not follow J. N. M. Wijngaards, "The Dramatization of Salvific History in the Deuteronomic Schools," *OTS* 16 (1969): 9, who understands Hos 6:7-10 as a penitential procession coupled with some of the dealings of priests, which would take away the people's fidelity to the covenant. He wrote: "I believe that Hos 6:7-10, seen in the light of Hosea's other prophecies, justifies the assumption that we are dealing here with cultic celebrations surrounding the covenant" (p. 10).

Semantic and Other Exegetical
Considerations

The identification of the referent of the designation "Israel" in this verse has occasioned divergent views. Andersen and Freedman argue that both "Ephraim" and "Israel" are part of the Northern Kingdom, "Judah" being the third party.¹ Danell identifies the reference as the whole people of the twelve tribes, arguing that "the two parts of the kingdom, 'Judah' and 'Ephraim,' by their sins damage the whole unit, Israel, and this is thrown into relief against the background of Yahweh's will to save his people."²

On the basis of the mention of the designation **בית ישראל** at the beginning of the verse, despite the attempt to emend it to **ביתא**³ which is unwarranted,⁴ it is more likely that "Israel" in this instance (as in 5:3, which presents the same synonymous parallelism), refers to the Northern Kingdom that with Judah constitutes the "house of Israel." The fact, however, that the term "Israel" in itself is used is theologically significant. Its mention

¹Andersen and Freedman, *Hosea*, 442.

²Danell, 142.

³For example Harper, 290; E. Jacob, "Osée," in E. Jacob, C. A. Keller, and S. Amsler. *Osée, Joël, Abdias, Jonas, Amos*, *Commentaire de L'Ancien Testament* 11a (Neuchâtel: Delachaux et Niestlé, 1965), 56; and a number of other commentators. See Barthélemy, 533.

⁴This reading has no basis in the textual transmission except in one targumic manuscript. See Daniels, 82.

brings the particular connotation that it is as God's people that Ephraim even as a socio-political entity is addressed.¹ Her uncleanness disqualifies her from the covenant benefits.²

"Israel" in Hos 7:1

Translation and Textual Considerations

The MT reads as follows:

כְּרַמִּי לִישְׂרָאֵל
וְנִגְלָה עוֹן עַמִּי וְרָעוֹת שְׁמֵרוֹן
כִּי שָׁלַח שְׁלֹשָׁה שָׂרִי
וְנִגְלָה עוֹן עַמִּי וְרָעוֹת שְׁמֵרוֹן

I translate as follows:

When I would heal Israel,
the iniquity of Ephraim is uncovered,
and the evil deeds of Samaria,
for they deal falsely;
the thief enters in, bandits raid outside.

Text Unit and Genre Considerations

The delimitation of this verse and the link it has with the preceding verse reveal the option of interpretation scholars often favor.³ The assumption that the idiomatic

¹Stuart, *Hosea-Jonah*, 112, notes that in all the terms that qualify God's people, conditions are associated with covenant infidelity.

²Thomas Edward McComiskey, "Hosea," *The Minor Prophets: An Exegetical & Expository Commentary*, ed. T. E. McComiskey (Grand Rapids, MI: Baker Book House, 1992), 97.

³Good, *The Sheep of His Pasture*, 127, translates as follows: "If I change my people's fortunes, if I heal Israel, then Ephraim's guilt is laid bare along with the evils of Samaria." He links 6:11b with 7:1, breaking the division of the MT. Hubbard, *Hosea: An Introduction &*

expression **בְּשׁוּבִי שְׁבוּתָ עַמִּי** is to be understood as a salvation oracle has led scholars to associate this verse with 7:1a.¹ This is, however, not necessary,² nor is it necessary to

Commentary, 131, advocates the reading of the two clauses of 11b and 7:1a together. It has been noticed that most English versions follow this practice; namely, the RSV, the NEB the TEV and the NIV. See Grace I. Emmerson, *Hosea: An Israelite Prophet in Judean Perspective*, JSOT Supplement Series 28 (Sheffield, England: JSOT Press, 1984), 86.

¹Stuart, *Hosea-Jonah*, 98, gives a totally different perspective not only by linking 6:11 to 7:1 but by seeing both verses as a restoration promise to Judah and Israel. He renders the passage as follows: "Also Judah: I am setting a harvest for you, when I restore my people, when I heal Israel, and Ephraim's iniquity will disappear, as will Samaria's evil." This interpretation, however, is not satisfactory in regard to the context of vs. 10, which clearly has a negative connotation, and also it ignores the force of the connecting particle **וְ**, which implies the same indictment of Judah as that concerning Israel, the Northern Kingdom. It is also forced to interpret **קִצִּיר** positively, which is not the most plausible view given the impressive number of reproaches addressed to both Ephraim and Judah beginning from 6:4, consisting basically in a lack of **אֱמוּנָה** ("loyalty" or "covenantal love"), vs. 4. Vss. 7-11 and the whole chap. 7 specify the expression of this diagnosis in terms of what Andersen and Freedman, *Hosea*, 435, list as covenant violation, deception, deceit, banditry, conspiracy, murder, foulness, abomination, promiscuity, uncleanness, and in 7:1 on, iniquity, wickedness, idolatry, theft, banditry, mugging, insincerity, wicked deeds, (evil) practices.

²Good, *The Sheep of His Pasture*, 127, went as far as to say that "Hosea seems to have transformed a salvation formula and made it the heading for a reproach." However, the semantic range of the expression **בְּשׁוּבִי שְׁבוּתָ עַמִּי** allows the possibility of a negative assessment, which means that God would change the fate of His people when He will come as a judge. Some have suggested a parallel of this expression with the Akkadian "determining of destinies" at the Akitu festival. Helmer Ringgren, *Israelitische Religion* (Stuttgart: W. Kohlhammer, 1963), 182, quoted in Good, "The Composition of Hosea," 21-66.

see it as a redactional comment.¹ It makes perfect sense to understand the previous verse as a self-contained unit, as implied in the MT which reads: "Also O Judah, there is a harvest appointed for you, when I turn the fate of my people."²

The thematic unity of chap. 7 is justified by the fact that the indicted are described as walled in by their deeds of deception and violence in vss. 1 and 2. Then follows a demonstration of one of the evil deeds in the people's dealings with the leaders of the state, kings, and princes; the sub-unit ends in vs. 7 with the acknowledgment that none of them calls on Yahweh. Vss. 8 to 16 mainly expand on the sickness of "Ephraim." This latter group has distanced itself from Yahweh by means of political alliances, ignorance, its turning away from Yahweh and its lack of return to Yahweh. The two latter themes run through vss. 8-16. Moreover, vs. 13 reads: "Woe to them, because they have strayed from me, destruction is theirs, for they have rebelled against me! I would redeem them but they

¹As does Emmerson, 86, after Mays, *Hosea*, 102, and Wolff, *Hosea*, 106.

²There is no doubt that the word קציר has a negative connotation implying punitive judgment as in Jer 51:33 and Joel 4:13. Emmerson, 86, notes that "the fact that it is connected by ו and not by an adversative particle to the preceding catalogue of Israel's wickedness and its implied consequences makes it clear that קציר has here a judgmental sense, a meaning which the metaphorical use of the word has elsewhere in the Old Testament."

speaking lies against me." This verse is in the form of a "woe" oracle, and has essentially the same content as vs. 1. In this setting, how are we to interpret the name "Israel" in vs. 1, taking into account the data of the whole chapter?

Semantic and Other Exegetical Considerations

As it occurs, it would seem that the name "Israel" in parallelism with Ephraim and Samaria in the following lines refers to the Northern Kingdom. In spite of these immediate indicators of reference, a more comprehensive view encompassing both Northern and Southern Kingdoms has been defended. However, to assume that Israel in 7:1 refers to the whole entity of the Northern and the Southern Kingdoms presents some problems. The major one is that it would imply that Yahweh wants to heal Israel, but, because one section of Israel is characterized by religious and social corruption, He would not heal "Israel." The book of Hosea does not support such a view, especially in regard to the immediate context where the accountability of Judah is also stressed.

It is more fitting, in my view, to interpret "Israel" as a synonym of "Ephraim" in this setting. Furthermore, the repeated mention of the leadership in their dealings with the people and other peoples, especially their call to Assyria and Egypt for help and the mention of "fallen kings"

in vs. 7--all fit the setting of the Northern Kingdom.¹ Moreover, it is plausible that in this instance the name "Israel" is used in parallelism to "Ephraim" to add a connotation that a mere usage of the name "Ephraim" would not display: namely, to show unmistakably that it is as God's people that the entity "Ephraim" is addressed. The name "Israel," therefore, has a covenantal aspect.

"Israel" in Hos 8:1-14

Translation and Textual Considerations

The MT reads as follows:

8:1 אל-חֲבֵק שָׁמַר כְּנֶשֶׁר עַל-בֵּית יְהוָה
יַעַן עָבְרוּ בְרִיתִי וְעַל-תּוֹרָתִי פָשְׁעוּ:
2 לִי יִזְעֲקוּ אֱלֹהֵי יִרְעָנוּדָּה יִשְׂרָאֵל:
3 וְנָח יִשְׂרָאֵל טוֹב אֲזִיב יִרְדָּפוּ:
4 הֵם הִמְלִיכוּ וְלֹא מִמְּנִי הִשִּׁירוּ וְלֹא יִרְעָתִי
בְּסִסְמִם וְזִהְבָם עָשׂוּ לָהֶם עֲצָבִים לְמַעַן יִכָּרְתוּ:
5 וְנָח עֲנֻלָּה שְׁמֵרוֹן חֲדָה אִפִּי בָם
עַרְמָתִי לֹא יוֹכִלוּ נִקְיוֹן:
6 כִּי מִיִּשְׂרָאֵל וְהוּא חָדַשׁ עָשָׂהוּ וְלֹא אֱלֹהִים הוּא
כִּי-שֹׁכְבִים יִהְיֶה עֲנֹל שְׁמֵרוֹן:
7 כִּי רוּחַ יִזְרְעוּ וְסוֹסָתָה יִקְצְרוּ
קִמָּה אֵין-לוֹ צִמַּח בְּלִי יַעֲשֶׂה-קִמָּה
אוֹלִי יַעֲשֶׂה זָרִים יִבְלַעְהוּ:
8 נִבְלַע יִשְׂרָאֵל עֲתָה הִיוּ כְּגוֹיִם כְּכֹלִי אֵין-חֶסֶד בּוֹ:
9 כִּי-הִמָּה עָלוּ אֲשׁוּר פָּרָא בּוֹרֵר לוֹ אֲפֻרִּים הִתְנוּ אֱהָבִים
10 נָם כִּי-יִתְנוּ כְּגוֹיִם עֲתָה אֶקְבָּצֵם
וְיִחְלוּ מַעֲט מִמָּשָׂא מִלֶּךְ שָׂרִים:
11 כִּי-הִרְבָּה אֲפֻרִּים מִזְבַּחַת לַחֲטָא הִיוּ-לוֹ מִזְבַּחֹת לַחֲטָא:
12 אֶכְתּוּב-לוֹ רַבּוֹ תּוֹרָתִי כְמוֹ-זֶר נִחְשְׁבוּ:
13 וְזָבְחִי הִדְבֵּקִי יִזְבְּחוּ בָשָׂר וַיֹּאכְלוּ יְהוָה לֹא רָצָם
עֲתָה יִזְכֹּר עֲוֹנָם וַיִּסְקֶר חֲטָאוֹתָם הִמָּה מִצְרִים יִשׁוּבוּ:
14 וַיִּשְׁכַּח יִשְׂרָאֵל אֶת-עָשָׂהוּ וַיִּבֶן הִיָּדְלוֹת
וַיְהוּדָה הִרְבָּה עָרִים בְּצִירוֹת
וַשְׁלַחְתִּי-אֵשׁ בְּעָרֶיו וַאֲכָלָה אֶרְמֹנֶתֶיהָ:

I translate as follows:

¹This latter is the generally accepted interpretation of vs. 7. So Wolff, *Hosea*, 125; Davies, *Hosea*, 186.

8:1 To your mouth the trumpet!
 As an eagle over the house of Yahweh,
 Because they have transgressed my covenant,
 and rebelled against my law.
 2 To me they cry: "My God, we Israel know you!"
 3 Israel has rejected the good;
 The enemy will pursue him.
 4 They have set up kings but not from me;
 They have appointed princes, but I did not know it.
 Their silver and their gold they turn for themselves,
 into graven images in order to be destroyed.
 5 He has rejected your calf Samaria,
 "My anger burns against them!
 How long will they be incapable of innocence?"
 6 From Israel is even this!
 A craftsman made it so it is not God;
 Indeed, the calf of Samaria will be broken to pieces
 7 For they sow the wind, and they will reap the
 whirlwind.
 The standing grain has no heads;
 It yields no grain.
 Should it yield, strangers would swallow it up.
 8 Israel is swallowed up;
 They are now among the nations
 like a vessel in which no one delights.
 9 For they have gone to Assyria,
 like a wild donkey all alone;
 Ephraim has hired lovers.
 10 As they are hiring among the peoples,
 I will gather them up,
 And they will begin to diminish
 because of the burden of the king of princes.
 11 Since Ephraim has multiplied altars for sin,
 They have become altars for sinning.
 12 Though I wrote for him ten thousand (precepts) of my
 law,
 They are regarded as a strange thing.
 13 As for my sacrificial gifts,
 They sacrifice the flesh and eat it,
 Yahweh has taken no delight in them.
 Now he will remember their iniquity,
 and punish them for their sins;
 They will return to Egypt.
 14 Israel has forgotten his maker and built palaces;
 and Judah has multiplied fortified cities,
 But I will send fire on his cities
 That it may consume his strongholds.

Text Unit and Genre Considerations

This chapter is a self-contained unit¹ with vss. 1-3 serving as a focal point for the rest of the oracle. This chapter provides illustrations of the covenant and law-breaking announced in the first three vss. Verse 4 is an invective against appointment of kings and princes. They reflect the dissociation from Yahweh of the political intrigue of the royal court. The content of vss. 4b-6 is about the idolatrous practice and worship along with its rejection, mockery, and judgment, followed by an announcement of the diaspora of "Israel," illustrated in vs. 7 by means of adages that highlight the causes and disastrous results of "Israel's" course of action. In vss. 8-10 the unfaithfulness of "Israel" to Yahweh is illustrated

¹Gnuse, "Calf, Cult, and King: The Unity of Hosea 8:1-13," 83-92, has forcefully demonstrated the chapter's unity, not only on the basis of its themes but particularly in regard to structural and stylistic considerations. Accordingly, he argues the unity of the chapter on the basis of the usage of the common linking particle "ו" used five times (Hos 8:6a, 6b, 7a, 9a, 19a). He suggests that the particles in 8:6 may be causal or deictic, whereas for all the others he prefers the deictic-emphatic interpretation (pp. 85-86). He further argues that vs. 5 is linked to vs. 6 by the word calf. Moreover, a theological connection is present between verse 3 and vs. 5, which he calls equitable retribution: Israel has rejected the good, God has rejected the calf. A similar link exists between vss. 11 and 13 by means of the word "sin." This author goes on to show how Hosea uses word plays to connect the words within strophes and also between the various strophes (p. 87). The thematic and theological unity was earlier supported by James Merrill Ward, *Hosea: A Theological Commentary* (New York: Harper & Row, 1966), 144, and Jacob, 65. For the unity of this section, see also Davies, *Hosea*, 193-194.

by means of their foreign policies. The rejection of the cult is again the focus of vss. 11-13, ending with an announcement of the regression of "Israel" into bondage. The chapter ends with a description of the self-reliance of God's whole people, the Northern and the Southern Kingdoms, and the predicted punishment as a result (8:14).

Four major themes borrowed from several configurations run through this chapter: politics, religion, diplomacy, and defense.¹ All of them are chosen to illustrate the extent of covenant-breaking by "Israel." The lawsuit tone is consistent in the whole passage. The whole chapter is clearly to be understood with the backdrop of the covenant in mind. Even the international relationships reveal that preferring Assyria as a suzerain in a treaty-covenant relationship presupposes a broken covenant with Yahweh, the God of "Israel."² Moreover, the choice to first designate the indicted by the expression "the house of the Lord" concurs with this view.

Semantic and Other Exegetical Considerations

The designation "Israel" is used five times in this chapter alone. "Israel" in vs. 14 clearly refers to the Northern Kingdom and needs no further proof than the mention

¹See Kidner, 75-83.

²Gnuse, "Calf, Cult, and King: The Unity of Hosea 8:1-13," 90.

of "Judah" in parallelism to it. The same reference can be applied to "Israel" in vs. 8 because of the mention of "Ephraim" in close proximity and within the same theme running through vss. 8-10. The indictment of vs. 5 is specifically addressed to "Samaria"; the next verse where "Israel" occurs continues the development of the same theme of judgment against idolatry with the announcement of the fate of the calf of Samaria. It is, therefore, to the Northern Kingdom as an entity that "Israel" in vs. 6 refers. The first two mentions of the designation "Israel" in this chapter need further consideration (8:1-4).

The first mention of the designation "Israel" in the second verse is in apposition to the subject of the verb "to know," which is the first-person plural according to the vocalization of the MT. Some commentators, however, have opted for a different vocalization, reading the construct state "God of Israel" instead of the suffixed form "My God,"¹ or simply omitting "Israel" following the LXX and the Syriac.² These alterations and omissions are not compelling. It is noted that the singular possessive "my God" is typical of Near Eastern laments and prayers.³

¹This interpretation is adopted by Stuart, *Hosea-Jonah*, 126; Andersen and Freedman, *Hosea*, 481. These latter also present a different rendering of the text: instead of "Israel has rejected the good," they translate "the Good One rejects Israel," which in my view is forced on the context.

²Mays, *Hosea: A Commentary*, 113.

³Buss, 91.

Furthermore, the reading of the MT provides a significant contrast between the claim of "Israel" in this verse and that in the next one.¹

The specific indictments against the appointments of kings in the next verse, which historically are more likely to apply to the Northern Kingdom, favor the interpretation that the two occurrences of the designation "Israel" both refer to the Northern Kingdom. The designation "Israel," therefore, in the whole chapter refers to the Northern Kingdom.

In this chapter "Israel" is depicted in a state of apostasy from Yahweh's law and covenant. They are involved in idolatry. In spite of all this, they claim God's knowledge, which is precisely what the prophet repeatedly says they are indeed lacking.² They have rejected the good, which stands for the content of covenant loyalty or a God-directed life. The term *צדק* encapsulates the divine order or ordering.³

The claim of self-designation in relation to the knowledge of God in vs. 2, which is denied throughout the chapter, gives an understanding of "Israel" that is in

¹See Barthélemy, 546-547; Rudolph, *Hosea*, 157.

²Within the setting of this verse the claim to "know God" is in fact a claim to be in a covenant relationship with God. See Huffmon, "The Treaty Background of Hebrew YADA'," 35-36.

³Buss, 107.

contrast to the being and actions of the addressee. In other words, the nature of "Israel" is to be understood in terms of total reliance and dependance on Yahweh's uniqueness and sovereignty.

The "Israel" that is described in this chapter is not based upon or unified by the concept of kingship. The polemics against kingship are indicative that the unifying principle of Israel is to be sought elsewhere. "Israel's" strength or lack of vulnerability is linked to the nature of his relationship with Yahweh, his fidelity to His covenant and law.

"Israel" in Hos 9:1-9

Translation and Textual Considerations

The MT reads as follows:

9:1 אל-חשמה ישראל אל-גיל בעמים
 כי זנית מעל אלהיך
 אהבת אתנן על כל-זרנות דגון:
 2 זרן ניקב לא ירעם ותירוש יכחש בה:
 3 לא ישבו בארץ יהנה
 ושכ אמרים מצרים ובאשור שמה יאכלו:
 4 לא יסכו ליהנה יין ולא יערבו-לו זבחיםם
 כלחם אננים להם כל-אכליו יטמאו
 כי-לחמם לנפשם לא יבוא בית יהנה:
 5 מה-תעשו ליום מועד וליום חג-יהנה:
 6 כי-הנה הלכו משד מצרים חקבצם מן חקבדם
 מחמר לבססם קמוש ירשם חוח באהליהם:
 7 באו ימי הפקדה באו ימי השלם ידעו ישראל
 אויל הנביא משנע איש הרוח
 על רב עונד ורבה משטמה:
 8 צפה אמרים עם-אלהי נביא
 פח קושעל-כל-דרכיו
 משטמה בבית אלהיו:
 9 העמיקו-שחתו כימי הנבטה
 יזכור עונם יפקוד חטאותם:

I translate as follows:

9:1 Do not rejoice, O Israel, with exultation like the peoples!
 For you have played the harlot away from your God.
 You have loved harlot's earnings on all threshing floors.
 2 Threshing floor and wine press will not feed them,
 And the new wine will fail her.
 3 They will not remain in Yahweh's land;
 Ephraim will return to Egypt,
 And in Assyria they will eat unclean food.
 4 They will not pour out libations to Yahweh;
 Their sacrifices will not please Him.
 As bread of mourners to them;¹
 All who eat of it will be defiled,
 For their bread will be for themselves;
 It will not enter the house of Yahweh.
 5 What will you do on the day of the appointed festival
 And on the day of the feast of Yahweh?
 6 For surely they will go because of destruction,
 Egypt will gather them up, Memphis will bury them.
 Weeds will take over their treasures of silver;
 Thorns will be in their tents.
 7 The days of punishment have come.
 The days of retribution have come;
 Let Israel know this!
 The prophet is a fool,
 The man of the spirit is madman,
 Because of the grossness of your iniquity,
 And your hostility is great.
 8 Ephraim was a watchman with my God, a prophet;²
 Yet the snare of a bird catcher is in all his ways,
 Hostility in the house of his God.
 9 They have gone deep in depravity as in the days of Gibeah.
 He will remember their iniquity,
 He will punish their sins.

Text Unit and Genre Considerations

A new scene begins in chap. 9, although this chapter is thematically linked to chap. 8. They are linked not only

¹To make sense of this line, the NASB reads "Their bread will be like mourners' bread," reading, therefore, לחם לנזרים instead of לחם לחם.

²An alternative translation--"The watchman of Ephraim with my God, the prophet"--is suggested by Buss, 19.

by the theme of idolatry, but also by the mention of Egypt and Assyria, which function as symbols of the ultimate distancing from God in terms of uncleanness and death.

Hos 9:1-9 forms a single literary unit.¹ Its coherence is displayed in the usage of the theme of idolatry and the subsequent judgment and its aftermath, in terms of deprivation of what constitutes the religious life of the people. Consequently, because of the prospect of exile, all the religious rites become irrelevant, particularly as they signify access to God. As with most of the book of Hosea, this passage is written as a covenant lawsuit.²

Semantic and Other Exegetical Considerations

In this setting, twice (in 9:1 and in 9:7) the people are addressed as "Israel." This term alternates with other designations such as "Ephraim," used twice in this section. Both occurrences of the name "Israel" refer to the Northern Kingdom.³ The switch to "Ephraim" in 9:3 and 8, while

¹Andersen and Freedman, *Hosea*, 515, argue that "although this unit contains many different ideas, it achieves a significant unity of thought."

²Stuart, *Hosea-Jonah*, 141, delineates the form of this section as "that of the covenant enforcement warning (*Drohwort*)."
He analyses the structure of the whole passage as follows: "Vv 1-4 Direct address at festival, calling Israel to task, and description of future troubles emphasizing the end of religious rituals and exile. Vv 5-6 Direct address at festival, calling Israel to task, and predicting captivity and desolation. Vv. 7-9 Israel arrogant degeneracy and Yahweh's punishment."

³In agreement with Danell, 144.

addressing the same entity, is a strong case for this identification.

More important, "Israel" is described in this section as a prostitute--an arrogant and hostile entity who will be expelled from Yahweh's land and deprived of the blessings associated with it.

This section announces the death of "Israel" and the reasons for such judgment.¹ The days of punishment and retribution are the focus of this section specifically directed against the Northern Kingdom, because it has abandoned Yahweh and, therefore, is carried all the way through the ultimate consequences of such a move.

The wording and choice of terminology to express the reality of the expulsion of the people from the Lord's land imply that the name "Israel" is used as a covenant term. Moreover, the mention of Gibeah as a prime example of depravity indicates the continuity in covenantal identity among God's people who cannot go precisely the way of other peoples. Their accountability is even more mandatory because of special status. The reversal of this special status is signified by the mention and usage of the

¹Nicolas Wyatt, "Symbols of Exile," *SEA* 55 (1990): 51, makes the observation that "exile, removal from the sacred territory of the national deity sanctified by his cult, was tantamount to a spiritual death: the exile would be as it were at a permanent funeral, everything eaten being polluting without any recourse to purification."

expressions the "land of Yahweh," "the house of Yahweh," and "the house of his God."

"Israel" in Hos 9:10

Translation and Textual Considerations

The MT reads as follows:

כַּעֲנָבִים בַּמִּדְבָּר מֵצָאתִי יִשְׂרָאֵל
כַּבְּכוּרָה בְּהָאֵנָה בְּרֹאשִׁיהָ רָאִיתִי אֲבוֹתֵיכֶם
הֵמָּה בָּאוּ כְּעַל-מִעוֹר נִזְזְרוּ לַבִּשָּׁה
וַיְהִיו שְׂקוּצִים כְּאַהֲבָם:

I translate as follows:

I found Israel like grapes in the wilderness;
I saw your forefathers as the earliest fruit on the fig
tree in its first season.
But they came to Baal-peor and devoted themselves to
shame,
and they became detestable like that which they loved.

Text Unit and Genre Considerations

The unit scope is Hos 9:10-17, as can be observed from the flow of thought by means of the themes employed from vs. 10 to the end of the chapter. My consideration of only vs. 10 is motivated by the fact that the name "Israel" in vs. 10 is meant to provide a parallel to the name "Ephraim" in vs. 11, so that it sheds light on the content of the latter and gives a rationale for the indictment that is to follow against the Northern Kingdom.

Semantic and Other Exegetical Considerations

A connotation of the designation Israel not yet encountered in the book of Hosea appears in this verse, for

it is clear that the reference is to historic Israel, an entity founded and led by God. The simile "like grapes in the wilderness" to describe Israel in its encounter with God points out how joyful and unexpected the event was,¹ in the exclusiveness of their relationship, contrasted with the adoption of Canaanite religion and culture² by apostate "Israel" who became idolatrous instead of maintaining its distinctives of a counterculture shaped by divine revelation.³ In the following vss., the focus is on Israel's descendants (in particular Ephraim, that is, the Northern Kingdom). Because they have not listened to God, they are predicted a fate of exile and wandering among the peoples. The usage of the designation "Israel" in this instance emphasizes the continuity, even the solidarity, in apostasy that has characterized God's people throughout their history.

¹Wolff, *Hosea*, 163.

²Canaanite culture, even as any given culture, was shaped by its religion. See the contribution of Cassuto, 111, who, commenting about this "canaanization" of the Israelites, wrote that "when the children of Israel made the land of Canaan their home, they ceased to be, as heretofore, nomadic shepherds, and became farmers dwelling in their own land, after the manner of the Canaanites; and at that time of spiritual crisis--the time of transition from their customary conditions of life to what was then an entirely new way of living--there was a great danger that the influence of the Canaanite culture and their *Weltanschauung* would prevail over the national tradition and the memories of Moses. The Israelites did not escape this danger."

³See Jon D. Levenson, *Sinai and Zion: An Entry into the Jewish Bible* (Minneapolis: Winston, 1985), 72.

"Israel" in Hos 10:1-15**Translation and Textual Considerations**

The MT reads as follows:

10:1 נֶסֶן בֹּקֶק יִשְׂרָאֵל פְּרִי יִשְׁנֶה-לוֹ
 כִּדְבַל לְפָרְיוֹ הִרְבָּה לְמִזְבְּחוֹת
 כְּטוֹב לְאַרְצוֹ הֵיטִיבוֹ מִצְבוֹת:
 2 חֲלַק לָבֶם עֵתָּה יֵאָשְׁמוּ
 הוּא יַעֲרֶף מִזְבְּחוֹתָם יִשְׁדֹּר מִצְבוֹתָם:
 3 כִּי עֵתָּה יֹאמְרוּ אֵין מֶלֶךְ לָנוּ
 כִּי לֹא יֵרָאֵנוּ אֶת-יְהוָה וְהַמֶּלֶךְ מִה-יַּעֲשֶׂה-לָּנוּ:
 4 וְדָבְרוּ דְבָרִים אֱלֹהִים שׁוֹא כֶדֶת בְּרִית
 וְסָרַח כְּרֹאשׁ מִשְׁפָּט עַל חֲלָמִי שְׂדֵי:
 5 לַעֲנִלוֹת בֵּית אֲנֹן יִגְדְּרוּ שֹׁכֵן שְׁמֶרֶן
 כִּי-אֵבֶל עָלָיו עָמָו וּבְמֶרְיוֹ עָלָיו
 יִגִּילוּ עַל-כְּבוֹדוֹ כִּי-נָלָה מִמֶּנּוּ:
 6 גַּם-אוֹתוֹ לְאִשׁוּר יוֹכַל מִנְחָה לְמֶלֶךְ יִרְבֹּ
 בְּשָׁנָה אֶסְרִים יִקַּח וַיְבוֹשׁ יִשְׂרָאֵל מִעֲצָתוֹ:
 7 נִדְמָה שְׁמֶרֶן מֶלֶכָה כְּקֶצֶף עַל-פְּנֵי-מֵי־מִים:
 8 וְנִשְׁמְרוּ בָמוֹת אֲנֹן חֲטָאת יִשְׂרָאֵל
 קוֹץ וְדִרְדָּר יַעֲלֶה עַל-מִזְבְּחוֹתָם
 וְאָמְרוּ לְהָרִים כְּסוּנוֹ וְלַזְבָּעוֹת נִסְלוּ עָלֵינוּ:
 9 מִי־מִי הַזְבָּעָה חֲטָאת יִשְׂרָאֵל שֶׁם עָמְרוּ
 לֹא-תִשִּׁי גַם בַּזְבָּעָה מִלְחָמָה עַל-בְּנֵי עַלְנָה:
 10 בְּאֹתֵי וְאֶסְרִים וְאֶסְפּוּ עָלֵיהֶם עַמִּים
 בְּאֶסְרִים לִשְׁתִּי עֵי־נָתָם:
 11 וְאֶסְרִים עֲנִלָה מִלְחָמָה אֶתְבָּחִי לְרוֹשׁ
 וְאֲנִי עֲבָרְתִי עַל-טוֹב צִנְאֶרָה
 אֶרְכִּיב אֶסְרִים יַחְרוֹשׁ יְהוּדָה יִשְׁדֹּר-לוֹ יַעֲקֹב:
 12 וְרָעוּ לָבֶם לַצִּדְקָה קִצְרוּ לְמִי-חֶסֶד
 נִירוּ לָבֶם נִיר וְעַתָּה לְהָרוֹשׁ אֶת-יְהוָה
 עַד-יָבוֹא וַיִּרָה צִדְקָה לָבֶם:
 13 חֲרַשְׁתֶּם-רָשָׁע עוֹלָתָה קִצְרֹתָם
 אֵבֶלְתֶּם פְּרִי-בָחַשׁ
 כִּי-בִטַּחְתֶּם בְּדִרְכְּכֶם בִּדְבַל גְּבוּרִיָּה:
 14 וְקָאֵם שְׂאוֹן בַּעֲמָה וְכָל-מִבְצָרֶיהָ יוֹשֵׁר
 כְּשֶׁר שְׁלָמָן בֵּית אֶרְבָּאֵל בַּיּוֹם מִלְחָמָה
 אִם עַל-בְּנֵים רָשָׁה:
 15 כְּדָה עֲשֶׂה לָבֶם בֵּית-אֵל מִפְּנֵי רַעַת רַעְתְּכֶם
 בְּשֹׁחַד נִדְמָה נִדְמָה מֶלֶךְ יִשְׂרָאֵל:

I translate as follows:

10:1 Israel is a luxuriant vine; he produces fruit for himself,
 The more his fruit, the more altars he made;
 The richer his land, the better he made pillars.
 2 Their heart is false, now they must bear their guilt.
 He will break their altars, and destroy their pillars.

3 Surely now they will say, "We have no king,
For we do not fear Yahweh. As for the king, what can he
do for us?"

4 They speak words, with worthless oaths they make
covenants;
And judgment sprouts like poisonous weeds in the furrows
of the field.

5 For the calves of Beth-aven, the inhabitants of Samaria
will fear.
Indeed, its people will mourn for it, and its priests
will cry out over it, over its glory, since it has
departed from it.

6 The thing itself will be carried to Assyria as a
tribute to king Jareb;
Ephraim will be seized with shame, and Israel will be
ashamed of its counsel.

7 Samaria will be cut off with her king, like a stick on
the surface of the water.

8 Also the high places of Aven, the sin of Israel, will
be destroyed;
Thorn and thistle will grow on their altars;
Then they will say to the mountains, "Cover us!" And to
the hills, "Fall on us!"

9 From the days of Gibeah you have sinned, O Israel;
There they stand!
Will not the battle against the sons of injustice
overtake them in Gibeah?

10 When it is my desire, I will chastise them, and
peoples will be gathered against them,
when they are bound for their double iniquities.

11 Ephraim is a trained heifer that loves to thresh,
But I will come over her fair neck with a yoke;
I will harness Ephraim, Judah will plow, Jacob will
harrow for himself.

12 Sow with a view to righteousness, reap in accordance
with kindness;
Break up your fallow ground,
for it is time to seek Yahweh,
until He comes to rain righteousness on you.

13 You have plowed wickedness, you reaped injustice,
You have eaten the fruit of lies.
Because you have trusted in your way, in your numerous
warriors,

14 Therefore, a tumult will arise among your people and
all your fortresses will be destroyed,
As Shalman destroyed Beth-arbel on the day of battle,
When mothers were dashed in pieces with their children.

15 Thus it will be done to you at Bethel because of your
great wickedness.
At dawn the king of Israel will be completely cut off.

Text Unit and Genre Considerations

The delimitation of a first unit, vss. 1-8, followed by a second whole section in vss. 9-15, can be justified on the basis that vs. 9 begins a new unit because of the introduction of a temporal clause, after a prediction of a catastrophe.¹ However, I considered the whole chap. 10 as a self-contained unit because of its thematic structure.²

A consideration of the theme of destruction that runs through the whole chapter corroborates such a conclusion. Accordingly, there is the certain prospect that the people will be deprived of all that constitutes the substance of their cultic and civil security. The altars, the pillars, the calf, the king, the high places, the fortresses, even the hope for the future in mothers and their children--all are affected by the consequences of the course "Israel" has taken.

Semantic and Other Exegetical Considerations

In this chapter alone, the designation "Israel" occurs five times. Its occurrence, along with place-names located in the territory of the Northern Kingdom of the eighth century B.C. in the same context, indicates that the

¹Wolff, *Hosea*, 182.

²See for example the recurrence of the word "king" in vss. 3, 6, 7, 15. See Good, "The Composition of Hosea," 46-47.

reference is to the Northern Kingdom as a socio-political entity, with its religious and cultic system.

In Hos 10:6, the designation "Israel" is preceded in parallelism by the reference to "Ephraim" in a setting of invective words against idolatrous practices of the people of this socio-political entity and the announcement of the punishment of exile and subjection to the Assyrian king. In the next verse, there follows the announcement of the demise of the political structure of the Northern Kingdom, metonymically called "Samaria." Likewise, the mention of the high places of Aven, in synonymous parallelism with "the sin of Israel," implies that in this instance the reference is more likely the Northern Kingdom.¹

In vs. 9, there is a retrospective mention of the "days of Gibeah," which probably alludes to the episode of the war between Benjamin and the other tribes as narrated in Judg 19-20,² and, less likely, to the beginning of the monarchy when Gibeah served as the first headquarters of the united kingdom under Saul.³ What is clearly stated about

¹The first mention in the book of Hosea of the illegitimate sacrifices on high places, more specifically on the tops of the mountains and on the hills in 4:13, which was labeled as harlotry, was more specifically addressed against the Northern Kingdom.

²Patrick M. Arnold, "Gibeah," *ABD* (1992), 2:1009; Stuart, *Hosea-Jonah*, 146-147; Andersen and Freedman, *Hosea*, 565; Wolff, *Hosea*, 184.

³Arnold, 2:1008, argues that "there is no evidence that Gibeah served as Israel's 'capital' in the modern sense, but only as Saul's base-camp for his campaigns

Gibeah is that it is a place where the "sons of Israel" have gone into deep depravity (9:9). To associate Gibeah with a site of Baal worship, as does Allen Philip Brown,¹ is to go beyond the available biblical data. Both mentions of Gibeah in the same verse emphasize, on the one hand, the depravity of Israel in Hosea's day, and on the other hand, the punishment through war against the "sons of iniquity" (10:9). This is in contrast to the "sons of the living God," an eschatological entity mentioned in Hos 2:1 (Eng. 1:10).

The episode of Judg 19-20 certainly does not concern the Northern Kingdom only. Actually, Judah went first against Benjamin (both southern). However, the Northern Kingdom is the present focus of the prophet's indictments. It is legitimate to address the Northern Kingdom in reference to events that its constitutive ten tribes share with the other two southern tribes, namely Judah and Benjamin.

In view of the fact that all the occurrences of the designation "Israel" thus far in chap. 10 refer to the Northern Kingdom, "Israel" described as a luxurious vine in

against surrounding enemies (1 Sam 22:6; 23:19). Yet Gibeah evidently remained the home of Saul's progeny after his death, for seven Saulides were executed there by Gibeonites at the behest of David (2 Sam 21:6), ostensibly in atonement for an otherwise unrecorded massacre at Gibeon."

¹Allen Philip Brown, "The Theology of Hosea" (Ph.D. dissertation, Bob Jones University, 1975), 257.

10:1 is likely to refer to the same entity. Such a conclusion is called for by the coherence of the whole chapter, and even more so by the announcement of the sentence. This sentence includes the tumult among the people, the destruction of the fortresses, the specification in a direct address, "Thus it will be done to you at Bethel because of your great wickedness," and finally the threat that the king of Israel will be completely cut off.

"Israel," even though conceived as a continuum from past to present from an entity remembered by its sin to an entity contemporary to the prophet Hosea and bound to the former by sin, is in main focus the Northern Kingdom. The possibility of the reference being to both the Northern and the Southern Kingdoms should not be dismissed, because in Hos 10:11 the mention of "Judah," which a number of commentators consider as an addition with no compelling reasons, would justify such a view.

Ephraim is a trained heifer that loves to thresh,
but I will come over her fair neck with a yoke;
I will harness Ephraim, Judah will plow,
Jacob will harrow for himself.

The parallelism of the three designations for people is thought to be inauthentic by a number of scholars because of the mention of "Judah"¹ which is even at times omitted

¹Sigmund Mowinckel, *Prophecy and Tradition* (Oslo: Dybwad, 1946), 72, describes it as a "clumsily placed written gloss on the basis that the designations Ephraim and Jacob should balance each other as identical entities, consequently there is no room for a third party." For Mays, *Hosea*, 145, the mention of "'Judah' is probably the work of

or replaced by the designation "Israel."¹ These views have already been refuted by Wolff, who not only favors the authenticity of these oracles, but also notes that

if "Judah" is considered original after "Ephraim," the third name "Jacob" becomes even more intelligible. Chap. 12:3ff [2:ff], 13 [12] show that Hosea has a knowledge of the Jacob tradition. In 12:3ff he sees Israel's essence in this particular patriarch. In 10:11 Jacob may denote the old tribal league, together with the tribal names that came to designate the two kingdoms. The name of Jacob, father of all tribes, unlike "Israel," is not used exclusively for one of the kingdoms.²

Within the context of chap. 10, therefore, the usage of the designation "Jacob"³ for the entirety of God's people, both the Northern and Southern Kingdoms, would be in conformity to the inclusive usage of the designation "Israel" in the first verse of the same chapter. Moreover, in the tenth chapter, "Israel" is described as a prosperous socio-political entity to whom the land is bestowed as a

a Judean redactor who probably substituted it for the name 'Israel'."

¹This is the case for Buss, 21.

²Wolff, *Hosea*, 185. Although Emmerson, 84-85, does not contest the identification of the referents in the sequence of these three designations, as suggested by Wolff, *Hosea*, he contends that it is under redactional influence that the scope of the references has been widened to include the entire people of Yahweh. If one follows this line of thought, however, the reconstruction of the so-called original context would be highly hypothetical and conjectural. No compelling argument has been presented to support this view. The present MT reading provides an intelligibility that is worth considering for the understanding of how and why the prophet Hosea uses the referents of the designations of the entities he addressed.

³More on this designation is presented later in this work.

gift (10:1), but which degenerates its gift by means of idolatry (10:1, 2, 5, 8). As such it is an apostate cultic community and a political entity that trusts its military might rather than its allegiance to Yahweh, and whose people, priesthood, and kingship have corrupted their covenant privileges. Consequently, they are bound to suffer the covenant curses resulting from the lack of reverence to Yahweh (10:3).

In my opinion, here it is once again verified that it is one of the characteristics of the writings of the prophets Amos and Hosea to address "Israel" in such a way that, even when targeting the Northern Kingdom, the Southern Kingdom is not exempted unless specifically excluded (as in 1:7) in a particular setting.

"Israel" in Hos 11:1-11

Translation and Textual Considerations

The MT reads as follows:

11:1 כִּי נָעַר יִשְׂרָאֵל נֶאֱהָבָהּ וּמִמְצָרִים קָרָאתִי לְבָנִי:
 2 קָרָאוּ לָהֶם כֵּן הָלְכוּ מִפְּנֵיהֶם
 לְבַעֲלִים יִזְבְּחוּ וּלְפֹסִלִים יִקְטְרוּ:
 3 וְאֲנֹכִי חֲרָנְלָתִי לְאַפְרִים קָחָם עַל-זְרוֹעֹתָיו
 וְלֹא יָדְעוּ כִּי רִסְתִּיהֶם:
 4 בְּחִבְלֵי אֶדָם אֲמַשְׁכֶּם בַּעֲבֹתוֹת אֶהְבֶּה
 נֶאֱהָיָה לָהֶם כַּמְדִּימִי עַל עַל לְחִיָּהֶם
 וְאֵשׁ אֵלֶיךָ אוֹכִיל:
 5 לֹא יָשׁוּב אֶל-אֶרֶץ מִצְרַיִם וְאֲשׁוּר הוּא מֶלֶכּוֹ
 כִּי מֵאֲנִי לָשׁוּב:
 6 וְחָלָה חֲרֹב בְּעַרְיוֹ וּכְלָתָה בְּדָיו
 וְאֶקְלָה מִמַּעֲצוֹתֵיהֶם:
 7 וְעַמִּי תְלוּאִים לְמִשׁוֹכָתִי
 וְאֶל-עַל יִקְרָאוּהוּ יֶחֱדָה לֹא יִרְוּם:
 8 אֵיךְ אֶתְנֶנָּה אֲמָרִים אֲמֹנֶנָּה יִשְׂרָאֵל
 אֵיךְ אֶתְנֶנָּה כְּאֶדְמָה אֲשִׁימָה כְּצִבְאִים

וְהִסְתַּח עָלַי לִבִּי יִחַד וַיִּכְמְרוּ נְחוּמֵי:
 9 לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחַת אֲמָרִים
 כִּי אֵל אֲנֹכִי וְלֹא-אִישׁ
 בִּקְרֹב קְדוֹשׁ וְלֹא אֲבֹא בַּעִיר:
 10 אַחֲרֵי יְהוָה יֵלְכוּ בְּאֶרֶץ יִשְׂרָאֵל
 כִּי-הוּא יִשְׂאֵן וַיִּחַרְרוּ בְּנֵי מִים:
 11 יִחַרְרוּ כַּצִּפּוֹר מִמִּצְרַיִם וְכִיּוֹנָה מֵאֶרֶץ אַשּׁוּר
 וְהוֹשְׁבֵי תַיִם עַל-בְּתֵיהֶם נְאֻם-יְהוָה:

I translate as follows:

11:1 When Israel was a youth I loved him,
 And out of Egypt I called my son.
 2 The more they called them
 The more they went from them;
 They kept sacrificing to the Baals
 And burning incense to idols.
 3 Yet it is I who taught Ephraim to walk;
 I took them¹ in my arms;²
 But they did not know that I healed them.
 4 I drew them with cords of a man, with bonds of love,
 And I became to them as one who lifts the yoke from their
 jaws; and I bent down and fed them.
 5 They will not return to the land of Egypt;
 But Assyria--he will be their king,
 Because they refused to return.
 6 And the sword will whirl against their cities,
 And will demolish their gate bars,
 And it will consume because of their counsels.
 7 So My people are bent on turning from Me.
 Though they call them to the One on high,
 None at all exalts Him.
 8 How can I give you up, O Ephraim?
 How can I deliver you up, O Israel?
 How can I make you like Admah?
 How can I make you like Zeboiim?
 My heart is turned over within me,
 Altogether my compassions are kindled.
 9 I will not execute My fierce anger.

¹The NASB reads a gal imperfect אָקָם instead of the MT קָם.

²This line is translated as such by the NASB, and by most translations, with the assumption that the last ' in וְיִרְעֻתִּי may be out of place, or rather a repetition with the following one in the beginning of the next verse--in other words, a dittography.

I will not destroy Ephraim again.
 For I am God and not man, the Holy One in your midst,
 And I will not come in wrath.
 10 They will walk after Yahweh,
 He will roar like a lion;
 Indeed he will roar,
 And sons will come trembling from the west.
 12 They will come trembling like birds from Egypt,
 And like doves from the land of Assyria;
 And I will settle them in their houses, oracle of Yahweh.

Text Unit and Genre Considerations

In addition to the variety in the usage of catchwords which favor the consideration of this passage as a coherent unit,¹ this literary section begins with the creation of Israel out of Egypt, and ends with a salvation oracle depicting the return of "Israel" from the west, from Egypt and Assyria. In between, God samples some of "Israel's" wayward behavior and God's relentless pursuit of "Israel's" survival.

An observation of how "Israel" is addressed reveals three sub-units. In the first, Israel is addressed in the third person; in the second section (vss. 8-9), directly addressed; and finally in the third section (vss. 10-11) the third person is used. Vss. 1-4 describe past encounters

¹Stuart, *Hosea-Jonah*, 177, has observed that "certain key words tend to reappear in contrasting usages: 'call' (קרא; twice in vv 1-2, of Yahweh's call to the people, once in v 7 of the people calling upon Baal); the repetition of יחד as 'all together' and 'altogether' in vv 7, 8; the verb שוב 'return' in vv 5, 7, 11 used in a different form and sense in each case; אכל 'eat/devour' in v 4 of Yahweh's feeding the child Israel and in v 6 of the sword devouring the false prophets."

between God and "Israel"; vss. 5-6 describe future events; and vs. 7 draws from the previous vss. to state "Israel's" distancing from God not only in the past, but also at present from the eighth-century perspective.¹ Then the divine speech in vss. 8-11 reverses the fate of the indicted into oracles of hope.

The form or genre of this section of the book of Hosea has been pointed out by Stuart:

The passage at its outset has similarities to the form of the legal complaint made by parents against a rebellious child (Deut 21:18-21; cf. Isa 1:2-20 where hope is held out that the child [Israel] may yet repent and receive compassion rather than death).²

He adds, however, sharing the view of Wolff,³ that the designation "historical-theological accusation" is possible.⁴

Semantic and Other Exegetical Considerations

The reference to the historic covenant community of the Exodus is specific enough not to require any further development, in spite of the claim that it refers to the patriarch.⁵ Of interest, however, is the famous

¹Daniels, 66.

²Stuart, *Hosea-Jonah*, 175.

³Wolff, *Hosea*, 193.

⁴Stuart, *Hosea-Jonah*, 175.

⁵This view has been suggested by Willibald Kuhnigk, *Nordwestsemitische Studien zum Hoseabuch. Biblica et Orientalia* 27 (Rome: Pontifical Biblical Institute, 1974),

designation of "Israel" by "my son,"¹ establishing a particular relationship between Yahweh and "Israel." This designation emphasizes the role of God as Creator and Sustainer assuming all His responsibilities, in contrast to "Israel" presented as a rebellious and ungrateful son who refuses to return to his father (11:5, 7).

The mention of "Ephraim" in the same flow of thought implies that the target is the Northern Kingdom. The Northern Kingdom is described in continuity with the early covenant community at its inception. "Israel" is characterized by a history of idolatry, by the ignorance of Yahweh's love and His salvific acts (they did not know, 11:3) and by their refusal to repent and recognize God's sovereignty (11:7). Consequently, their submission to Assyria is predicted as the result of their backsliding away from Yahweh.

The same referent appears in the usage of the designation "Israel" in synonymous parallelism, which occurs

127. Consequently, he attributes the third-person plural of the second verse to the sons of the patriarch. As Andersen and Freedman, *Hosea*, 576, remarked, this hypothesis is a premature anticipation of chap. 12.

¹For a valuable study on Matthew's usage of Hos 11:1 for Jesus the Messiah, see Kaiser, *The Uses of the Old Testament in the New*, 43-57; and also, David E. Holwerda, *Jesus and Israel: One Covenant or Two* (Grand Rapids, MI: Eerdmans, 1995), 37-40, who points out the OT context that allows Matthew to use Hos 11:1 "referring to Israel's past as a prophetic word coming to fulfillment in Jesus life" (p. 38). Holwerda shows how in Jesus "the history of Israel is relived and fulfilled (p. 40).

in vs. 8 of the same chapter. The setting of this occurrence, however, is eschatological in nature. It is an oracle of salvation looking beyond the Assyrian captivity, which is given to unveil the fact that God's purpose with His people will not end with the tragedy of exile.¹ There is a future beyond exile, although the shape of this people, whether ethnic, national, political or religious, is not specified.² What is implied is the repentance and commitment of a returning group from exile. Stuart, insightfully commenting on the setting on vs. 8, wrote:

A sudden shift provides hope for Israel. After Israel's full punishment for disloyalty has taken place (through Assyrian conquest and exile of Israel), Yahweh will restore his people. This follows the pattern of events predicted in Deut 4:25-31. In exile, Israel will turn back to Yahweh. On the basis of this repentance, Yahweh will restore the nation. . . . Hos 11:8-11 poetically renews this promise. As a nation in the land of Canaan, Israel was finished. But in terms of God's plans for the world, his people's history has just entered a second phase. The sayings which follow must be understood in this light.³

This new phase can best be understood as related to the existence of a purged and purified remnant to carry the

¹Stuart, *Hosea-Jonah*, 181, shares this view.

²As has been noticed by Andersen and Freedman, *Hosea*, 591, the noun מְשִׁיב leaves the returning ones unidentified. Referring to Isa 1:2 and Jer 31:17, they suggest that these children are presumably Yahweh's covenant offspring (p. 592).

³Stuart, *Hosea-Jonah*, 181.

faith into the future.¹

This chapter poses the question of the future of "Israel" in a vivid way. The dilemma expressed by God concerning the fate of Israel, compared to the treatment of Admah and Zeboim in vss. 8-11, is best interpreted as emphasizing the intention of God to carry on His purpose of having a continuity within His people. So much is this the case that after the collapse of the Northern Kingdom, the survivors and future generations might make the choice of being faithful to the covenant.² Here, as in 2:1, there is a transition from a socio-political entity to a religious covenantal entity coming from exile (Hos 11:10), called "sons," distinguished by their walk after Yahweh, not after idols. Their trembling is mentioned as expressions and signs of their repentance, awe, and commitment to Him.

"Israel" in Hos 12:13-14 (Eng. 12-13)

Translation and Textual

¹As remarked by Paul Johnson, *A History of the Jews* (New York: Harper Perennial, 1988), 72, who wrote that "this remarkable message, in which for the first time an Israelite thinker seems to envisage a religion of the heart, divorced from a particular state and organized society, was received in a Judah which was terrified by the collapse of its northern neighbor and feared a similar fate."

²The verb **פָּתַח** "turn, overturn"--used to describe what is happening in God's heart--is the same that is used in Deut 29:22 precisely concerning the overturning of Admah and Zeboim along with Sodom and Gomorrah. Wolff has expanded to apply it to how Yahweh has turned His own judgment to Himself in the Messiah. See Wolff, *Confrontations with Prophets*, 34.

Considerations

The MT reads as follows:

12:13 נִיבְרַח יַעֲקֹב שָׂדֵה אֲרָם נִיַּעְבֵּד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמֶר:
 14 וּבְנָבִיא הָעֵלָה יִהְיֶה אֵת־יִשְׂרָאֵל מִמִּצְרַיִם וּבְנָבִיא נִשְׁמֶר:

I translate as follows:

12:12 Jacob fled to the field of Aram
 Israel served for a wife
 And for a wife he kept (sheep).
 13 But by a prophet Yahweh brought Israel from Egypt,
 And by a prophet he was kept.

Text Unit and Genre Considerations

These vss. 13 and 14 in the form of a narrative belong to one of the most discussed chapters of the whole book of Hosea. There are divergent views on its delimitation, not only concerning the relation of vss. 1-2 to the remainder of the chapter, but also the integrity of vss. 3-15.¹ These vss., along with Hos 12:3b-5, 9-10, are retrospective of a past event that functioned to shed light on the present true condition of God's people by pointing out the root cause of their problem and at the same time revealing God's patience in His dealings with them.

Semantic and Other Exegetical Considerations

In the setting of chap. 12, the designation "Israel" appears twice unqualified. In vs. 13 (Eng. 12), it is a personal name that refers, without equivocation, to the

¹See the review and discussion of various opinions in Daniels, 39-41.

patriarch Jacob. The parallelism with the designation Jacob in the same verse leaves no doubt as to the referent. The following occurrence in vs. 14 (Eng. 13) likewise is not problematic, for "Israel" refers to a historic entity, namely the Exodus generation, delivered from Egypt and led by a prophet. The identification of the referents of "Israel" in this chapter is straightforward. What is more significant for my purpose, however, is that for two reasons the choice of the figure of Jacob fits perfectly the theological scheme of the book of Hosea.

First, the usage of Jacob (on the one hand) as a negative example because of his unorthodox ways and (on the other hand) as a positive example because of his repentance and the subsequent blessing of having found God, is like a revelation of the possible merging of destinies by the current apostate community--if they progress to the second phase of the patriarch's life. In other words, if they repent as the plea of vs. 6 of the same chapter demonstrates ("Therefore, return to your God, observe kindness and justice, and wait for your God continually"), then they will receive Jacob's blessings. The call is indeed for the reorientation of the whole life to God, marked by a total dependence on Him, the opposite of the attempt at solving "Israel's" problems through political alliances with Assyria and Egypt (vs. 2), or through self-sufficiency, self-reliance, and self-justification (vs. 9, Eng. 8).

The second reason "Jacob" fits perfectly is that the usage of the name "Jacob," which is inclusive of both "Ephraim" and "Judah" in vs. 3 (Eng. 2), indicates that in the whole of chap. 12, the prophet subtly addressed both the Northern and the Southern Kingdoms. The looming threat that is specific only for "Ephraim" in vs. 15 is set in such a way as not to create the sense of immunity for the Southern Kingdom.

In the light of these contextual clues, the designation "Israel" carries with it the events of the patriarch "Jacob's" personal encounter with God, and also God's salvific acts at the genesis of the socio-political entity; as such, those acts are linked to the event of the Exodus. In the twelfth chapter, therefore, both times "Israel" is a person, yet also a group that benefits from God's deliverance and protection.

"Israel" in Hos 13:1-14-1

Translation and Textual
Considerations

The MT reads as follows:

13:1 כִּדְבַר אֲפֻרִים רַחַח נִשָּׂא הוּא בִּישָׁרָאֵל
 נִאֲשָׁם בְּכַעַל נִימָח:
 2 וְעַתָּה יוֹסֶמּוּ לְחַטָּא וַיַּעֲשׂוּ לָהֶם מִסְכָּה
 מִבְּסֻסֶם כְּתֻבוֹנָם עֲצָבִים מַעֲשֵׂה חֲרָשִׁים כְּלֵה
 לָהֶם הֵם אֹמְרִים זָבַחִי אֲדָם עֲנָלִים יִשְׁקֹוּ:
 3 לֵכֵן יִהְיֶה כַעֲנֹן בְּקֶרֶב וּבְשָׁל מִשְׁכֵּי הַלֵּךְ
 כְּמִן יִסְעֵר מִזֶּרֶן וּבְעֵשׂוֹן מֵאֲרָבָה:
 4 וְאַנְכִי יִהְיֶה אֱלֹהֶיךָ מֵאֲרָץ מִצְרַיִם
 וְאֱלֹהִים זֹלָתִי לֹא תִדַע וּמוֹשִׁיעַ אֵין בְּלִתִּי:
 5 אֲנִי יִדְעֵתִיךָ בְּמִדְבָּר בְּאֲרָץ תְּלָאֲבוֹת:
 6 כְּמִרְעִיתָם נִשְׁבְּעוּ שְׁבָעוּ נִיִּרָם לָבֶם עַל-כֵּן שָׁכְחוּ נִי:
 7 נֶאֱחִי לָהֶם כְּמוֹ-שָׁחַל כְּנֹמֵר עַל-דֶּרֶךְ אֲשׁוּר:

8 אֲנֹכֶם כְּדָב שָׂכֹל וְאַקְרַע סִנּוּר לָבָם
 וְאִכְלֶם שֶׁם כְּלָבִיא חֵית הַשָּׂדֶה תִּבְקַעֶם:
 9 שֶׁחֲתָךְ יִשְׂרָאֵל כִּי-בִי בַעַזְרָךְ:
 10 אֱהִי מִלִּכָּה אִמּוֹא וִיִּשְׁיָעָךְ בְּכָל-עֲרִיךְ
 וְשִׁמְשִׁיךְ אֲשֶׁר אֶמְדָּשׁ תִּנְה-לִי מֶלֶךְ וְשָׂרִים:
 11 אֲתֹן-לָךְ מֶלֶךְ בְּאֵפִי וְאֶקַּח בְּעִבְרָתִי:
 12 צְדִיר עֹן אֶפְרַיִם צְמוּנָה חֲסֵאָתוֹ:
 13 חֲבִלִי יוֹלְדָה יִבְאוּ לוֹ הוּא-בֶן לֹא חָקָם
 כִּי-עַתָּה לֹא-יַעֲמֵד בְּמִשְׁכַּב בָּנִים:
 14 מִיָּד שְׂאוּל אֲפִידִם מִמּוֹת אֲנָאֶלֶם
 אֱהִי דִבְרִיךְ מוֹת אֱהִי קִשְׁבֶּךָ שְׂאוּל
 נַחֲם יִסְתַּר מַעֲיָנִי:
 15 כִּי הוּא בֶן אֲחִים יִפְרִיא יִבּוֹא קָרִים
 רוּחַ יִהְיֶה מִמִּדְבָּר עָלָה
 וַיְבֹשׁ מְקוֹרֹוֹ וַיִּחְרַב מַעֲיָנֹו
 הוּא יִשְׁסֶה אוֹצָר כָּל-כְּלֵי חֲמָדָה:
 14:1 תֵּאֱשַׁם שְׁמִרוֹן כִּי מִרְחָה בְּאַלְהֵיהֶּ
 בְּחֶדֶב יִפְלוּ עַל־לֵיהֶם יִרְעָשׁוּ וְהָרִיזוּ יוֹ בִּקְעוֹ:

I translate as follows:

13:1 When Ephraim spoke, there was trembling.
 He exalted himself in Israel,
 But through Baal he made himself guilty and died.
 2 And now they sin more and more,
 And make for themselves molten images,
 Idols skillfully made from their silver;
 All of them the work of craftsmen.
 They say of them, "Let the men sacrifice kiss the
 calves!"
 3 Therefore they will be like the morning cloud,
 And like dew which soon disappears,
 Like chaff which is blown away from the threshing floor,
 And like smoke from a window.
 4 Yet I have been Yahweh your God since the land of
 Egypt;
 And you were not to know any god except Me,
 For there is no savior besides Me.
 5 I knew you in the wilderness,
 in the land of drought.
 6 As they had their pasture, they became satisfied,
 And being satisfied, their heart became proud;
 Therefore, they forgot Me.
 7 So I will be like a lion to them;
 Like a leopard I will lie in wait by the wayside.
 8 I will encounter them like a bear robbed of her cubs,
 and will tear open the covering of their heart,
 And I will also devour them like a lioness,
 As a wild beast would tear them.
 9 It is your destruction, O Israel,
 That you are against Me, against your help.
 10 Where is now your king that he may save you in all

your cities,
And your judges of whom you requested,
"Give me a king and princes"?
11 I gave you a king in My anger, and took him away in My
wrath.

12 The iniquity of Ephraim is bound up; his sin is stored up.

13 The pains of childbirth come upon him;
He is not a wise son,
For it is the time that he should not delay at the opening of the womb.

14 From the power of Sheol I will ransom them,
From death I will redeem them:¹

O death, where are your plagues?

O Sheol, where is your sting?

Compassion will be hidden from My sight.

15 Though he flourishes among the reeds, an east wind will come,
The wind of Yahweh coming up from the wilderness;
And his fountain will become dry, and his spring will be dried up;

¹Vs. 14 has been translated and understood as a salvation oracle in the KJV: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." The NIV presents a similar understanding. The other major English versions such as the NASB, the NRSV, the REB, the NAB, the NJB, begin the verse as an interrogative sentence, and not an affirmation of God's salvation on behalf of His people. Even so, the verse can still be understood as a positive declaration for the people, for death and the grave are the ones challenged. However, Kidner, *The Message of Hosea*, 118, understanding the verse according to the LXX, wrote that "one of the outstanding features of this book is its sudden changes of tone from the sternest of threats to the warmest of resolves. . . . The compassion which God withholds in the final line is, of course, withheld not from the victims of death and the grave, but from this pair of tyrants themselves." In the words of Andersen and Freedman, *Hosea*, 639, "The emphasis of v 14 is on the destruction of death by force." A different view is presented by Davies, *Hosea*, 295, who notes that even if the interrogative particle is not used here, which is not unusual, the context mentions the possibility of deliverance only to be denied. See also Stuart, *Hosea-Jonah*, 200-201, according to whom the clauses should be rendered as questions, the two latter ones being "a divine summons for the covenant punishments to commence. Sheol, the place of the dead, will overtake Israel, in fulfillment of the covenant warnings to the disobedient (Deut 4:26, etc., i.e. curse type 24)." Wolff, *Hosea*, 228, has interestingly pointed out that "in the light of v 13 this quotation may well allude to the idea that the womb threatens to become a grave and a place of the dead."

It will plunder his treasury of every precious article.
 16 Samaria will be held guilty, for she has rebelled
 against her God.
 They will fall by the sword,
 Their little ones will be dashed in pieces,
 And their pregnant women will be ripped open.

Text Unit and Genre Considerations

The limits of the above section are marked at the beginning by a historical retrospection and also by the mark of a beginning of a new section in 14:2. This unit can be outlined as followed: vss. 1-3 in which the third person is used for the indicted; vss. 4-5, where a direct address is used; vss. 6-8, returning to the third person; and vss. 9-11, employing the direct address again in connection with the issue of kingship. Vss. 13:12-14:1 focus on the inevitability of the punishment to come, its scope and means.

This is one of the passages of the book of Hosea where the historical setting seems to be plausibly deduced from the subject matter. Accordingly, the likelihood that it corresponds to the last years of the Northern Kingdom, in particular when King Hoshea (733/31-723/22) was captured,¹ is to be considered.

Semantic and Other Exegetical Considerations

This chapter follows a pattern already encountered in the previous chapters of Hosea. It is a review of some

¹2 Kgs 17:4.

aspects of the past and a description of the present--in correlation with the past--so as to provide a rationale for what is coming in the future.¹

Accordingly, the first occurrence of the designation "Israel" in the first verse of this chapter is in retrospect of the twelve-tribe confederation, when implicitly the tribe Ephraim assumed a leadership position--a leadership that they lost. The prophet draws an analogy with the Northern Kingdom of his time, which sank into idolatry. There follows a prediction of its disappearance in vs. 3.

In the following verses, God's deeds in the past (13:4-6) are contrasted with those of His ungrateful people. These people are addressed as a continuum from the Exodus generation to Hosea's, with the prediction of their destruction (13:7-8).

The designation "Israel" in vs. 9 refers to the Northern Kingdom because the flow of thought is uninterrupted in this unit. The prophet can speak about the Northern Kingdom, and looking back to the past history, in particular the beginning of the monarchy with King Saul, can point out the persistence in rebellion from the early generation of Israelite ancestors common to the people of the divided kingdom, and on to the eighth-century Northern Kingdom, without necessarily or specifically targeting the

¹Stuart, "Hosea 13-14: Promises of Destruction and Restoration," 32.

Southern Kingdom. This is the case in this unit from 13:1-14:1 where the Northern Kingdom is clearly the focus.

The two explicit mentions of Ephraim, not mentioned along with Judah as in chaps. 10 and 12, provide the clue that the Northern Kingdom really is the focus of this chapter. The punishment by means of the covenant curse of war and its implications specified in vs. 16 for Samaria (used here as a synecdoche for the entire Northern Kingdom because it was the seat of its political leadership) concurs with this interpretation.

The mention of a people sacrificing and kissing calves (in direct opposition to what was required of the faithful remnant in Elijah's time¹) is probably an allusion to the worship current at Dan and Bethel, initially under the initiative of Jeroboam I. The purpose in setting up these northern cultic centers was to distance the northern tribes from a centralized worship at Jerusalem, according to 1 Kgs 12:28-33. This fact further favors such identification of the referent of the designation "Israel" in the whole chapter as the Northern Kingdom.

The "Israel" of this chapter is spoken of as an idolatrous entity on the verge of being destroyed, signified not only by means of the metaphors of "morning cloud," "dew," "chaff," or "smoke from a window" (all of which are characterized by their ephemerality or transient state), but

¹1 Kgs 19:18.

also by means of the terrible images of the interruption of little ones' and living fetuses' development. In other words, no future seems to be envisioned for "Israel."

However, as is often the case in the book of Hosea, the language of total destruction does not exclude salvation, as is be seen in the following verses.

This chap. 13 reveals that polemics against kingship is deeply rooted in Hosea's theology. Clearly, kingship was not to be part of the ideal Israel. The help expected from the king can indeed only come from Yahweh. In other words, the cohesion of "Israel" is meant to be assumed by God Himself, not a human king.

"Israel" in Hos 14:2-10 (Eng. 1-9)

Translation and Textual
Considerations

The MT reads as follows:

14:2 שׁוּבוּה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעוֹנֶךָ:
3 קָחוּ עִמָּכֶם דְּבָרִים וּשׁוּבוּ אֶל־יְהוָה אָמְרוּ אֱלֹהֵינוּ כָּל־תַּשָּׂא עִוְוֹנוֹ
וְקָח־טוֹב וְנִשְׁלָמָה מִרֵּיִם שְׂמַחֵינוּ:
4 אֲשׁוּר לֹא יוֹשִׁיעֵנו עַל־סוֹס לֹא נִדְבֵּק
וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ לַמַּעֲשֶׂה יְרֵינוּ אֲשֶׁר־בָּךְ יְרַחֵם יְחֹם:
5 אָרְסָא מְשׁוּבָתָם אֲהַבֵּם נִדְבָה כִּי שָׁב אִפִּי מִמֶּנּוּ:
6 אֱלֹהֵי כְּטָל לִי־יִשְׂרָאֵל יִמְחַח בְּשׁוֹשָׁנָה
וַיִּדְ שְׁרָשִׁיו בְּלִבְנוֹן:
7 יִלְכוּ יְנֻקֹּתָיו וַיְהִי בְּזִית הוֹדוּ וְרֵיחַ לוֹ בְּלִבְנוֹן:
8 יֵשְׁבוּ יִשְׁכְּבוּ בְּצִלּוֹ יִחִיו דָּגָן
וַיִּמְרְחוּ בְּנוֹסָן וְזָכוּ כִּי־יִן לִבְנוֹן:
9 אֲפָרִים מִה־לִּי עוֹד לַעֲצָבִים אֲנִי עֲנִיתִי וְאֲשׁוּרָנוּ
אֲנִי כְּבֹדֹשׁ רַעֲנוֹן מִמֶּנִּי פִּרְיָה נִמְצָא:
10 מִי חָכֶם וַיִּבֶן אֱלֹהֵי נְבוֹן וַיִּדְעֵם
כִּי־יִשְׂרָאֵל דִּבְכִּי יְהוָה וְצִדִּיקִים יִלְכוּ בָּם
וּמַעֲשֵׂים יִבְשְׁלוּ בָּם:

I translate as follows:

14:1 Return, O Israel, to Yahweh your God,

For you have stumbled because of your iniquity.
 2 Take words with you and return to Yahweh.
 Say to Him, Take away all iniquity,
 And receive us graciously,
 That we may present the fruit of our lips.¹
 3 "Assyria will not save us;
 We will not ride on horses,
 Nor will we say again, 'our God,'
 To the work of our hands;
 For in Thee the orphan finds mercy."
 4 I will heal their turning away,
 I will love them freely,
 For My anger has turned away from them.
 5 I will be like dew to Israel;
 He will blossom like the lily,
 And he will take root like the cedars of Lebanon.
 6 His shoots will go forth,
 And his beauty will be like the olive tree,
 And his fragrance like Lebanon.
 7 They will return those who lived in his shadow;²
 They will again raise grain,
 And they will blossom like the vine.
 His renown will be like the wine of Lebanon.
 8 O Ephraim, what more have I to do with idols?
 It is I who answer and look after you.
 I am like a luxuriant cypress;
 From Me comes your fruit.
 9 Whoever is wise, let him understand these things;
 Whoever is discerning, let him know them.
 For the ways of Yahweh are right,
 And the righteous will walk in them,
 But transgressors will stumble in them.

Text Unit and Genre Considerations

The unit representing the last nine verses of the last chapter of the book of Hosea shows a coherence on both formal and thematic grounds. The literary markers can be discerned in the vocative usages of the entities addressed: "Israel" in the second verse, and "Ephraim" in vs. 9 (Eng.

¹The literal rendering of the MT would be: "And we will render bullocks, our lips," probably an idiomatic expression for the meaning perceived by the LXX and Syriac.

²I have followed the French translation TOB.

8). Vss. 2-4 (Eng. 1-3) are a prophetic address to the people, providing a "prophetic exhortation which incorporates a model of penitence prayer."¹ The following vss. 5-8 (Eng. 4-7) are a divine speech about Israel. Vs. 9 (Eng. 8) is a direct divine speech specifically addressed to "Ephraim." The last verse provides a conclusion to both the chapter and the book as a whole.²

On a thematical level, the unity of the chapter is

¹Davies, *Hosea*, 298.

²One of the most detailed analyses of the literary structure of this section of the book of Hosea is provided by Nogalski, *Literary Precursors to the Book of the Twelve*, 65, with however some arbitrariness concerning the authenticity of some of its parts on the basis of the following structure:

- 2-4 Prophetic call to Repentance
 - 2 Call to Israel to return to YAHWEH (2ms)
 - 3a Further call (to people) (2mp)
 - 3b-4 Suggested prayer for the people (1cp)
 - 5-9 Divine Promise of Weal with Botanical Imagery
 - 5a Decision of YAHWEH to heal apostasy of People (3mp)
 - 5b Removal of Yahweh's Anger from Israel (3ms)
 - 6aa YAHWEH's promise to be like dew to Israel (3ms)
 - 6ab-7,
 - 8b Metaphorical description of dew's effects on Israel (3ms)
 - 8a Parenthetical statement about the inhabitants' (3mp)
 - return to Israel (3ms)
 - 9a Rhetorical question of Yahweh to Ephraim (2ms)
 - 9ba Yahweh answers question (3ms)
 - 9bb Statement of Yahweh to Ephraim (2ms)
 - 10 Concluding Motto
 - 10a Double rhetorical question
 - 10b Threefold statement about the ways of Yahweh
- This structure leads him to interpret the possessive article in vs. 8a, which he considers a later insertion, as referring to Israel as a geopolitical entity, suggesting that the word "shade" is understood as such in Isa 30:2f. referring to Egypt; Ezek 17:23 referring to Israel; and Ezek 31:16f. referring to Assyria (p. 68).

indicated by the usage of the word "stumble" used in vss. 2 (Eng. 1) and 10 (Eng. 9), forming an *inclusio*, and also by the theme of "return" in the first sub-unit vs. 2 (Eng. 1) and 3 (Eng. 2), or its lack thereof which is promised to be healed in the next subunit beginning in vs. 5. The same verb, with the same semantic range, is used to describe God's anger turning away from the restored. It is also used in vs. 8 (Eng. 7), probably to describe the return of the exile signifying the return to fellowship with Yahweh.

Semantic and Other Exegetical Considerations

Twice in this chapter the designation "Israel" occurs, in vs. 2 (Eng. 1) and vs. 6 (Eng. 5). If the common suggestion were accepted according to which Hos 14, like the ending of the book of Amos, derives from the sixth century or later,¹ it would obviously influence the delineation of the reference of the designation "Israel." (In that case, "Israel" would designate the community of Israelites in exile from both the Northern and Southern Kingdoms, especially those from the latter.) But there is another option more in agreement with the book in its present

¹See Ronald E. Clements, "Patterns in the Prophetic Canon," in *Canon and Authority: Essays in Old Testament Religion and Theology* (Philadelphia: Fortress Press, 1977), 48, who wrote that there is little opposition to this view. See the discussion in Nogalski, *Literary Precursors to the Book of the Twelve*, 58-73, who shares this view concerning the ending of Amos, but indicates that Hos 14:2-9 is much more debated.

canonical coherence. Not only are there terminological similarities between this chapter and the remainder of the book, but also the themes of repentance and restoration are found in other sections of the book as well.¹

In the first instance, "Israel" is summoned to return to Yahweh. Its fall is explained as the result of its sins (עון),² which can be understood from vs. 4 (Eng. 3), where reliance on political alliances, military might, and idolatry are negated,³ all of which are the root cause of "Israel's" predicament. On the basis of these indications, "Israel" is to be understood as a socio-political, military, and religious entity to whom a last message of warning is given before catastrophe strikes. Thus there emerges an entity, a remnant, that distances itself from idolatry and reliance on human beings and their institutions rather than

¹Kruger, 30, lists the following parallels: שׁוּב, 14:2 (2:9; 3:5; 5:4b, 15; 6:11; 7:10, 16; 8:13; 9:3; 11:5; 12:7); כָּשָׁל, 14:2, 10 (4:5a, 5b; 5:5b, 5c); עוֹן, 14:2, 3 (4:8; 5:5; 8:13; 9:7, 9; 12:9); אֲשׁוּר, 14:4 (5:12; 7:11; 8:9; 9:3; 10:6; 11:5; 12:2); רָמָא, 14:5 (5:13; 6:1; 7:1; 11:3); אֲהָב, 14:5 (3:1; 4:18; 9:1; 10:11; 11:1; 12:8); מָל, 14:6 (6:4; 13:3); מִרְחָ, 14:6, 8 (10:4); שָׁרֵשׁ, 14:6 (9:16); יֹשֵׁב, 14:8 (3:3, 4; 4:3; 9:3; 11:11; 12:10); צֵל, 14:8 (4:13); חֵידָה, 14:8 (6:2); רֵנָן, 14:8 (2:10, 11; 7:14; 9:1); נֶמֶן, 14:8 (2:14; 10:1); עֲנָה, 14:8 (4:11; 7:5); עֲצָבִים, 14:9 (4:17; 8:4; 13:2); עֲנָה, 14:9 (2:17, 23, 24); שׁוּר, 14:9 (13:7).

²This word is used 11 times in Hosea.

³Stuart, *Hosea-Jonah*, 213, has pointed out that the words used in vs. 4 are *synecdoche* for political entanglements, military might, and heterodox worship.

on Yahweh Himself. It is not by chance that the word **יתום** "orphan" is employed in the suggested prayer of repentance to illustrate the new attitude of the people who totally depend on Yahweh's compassion.¹

The word **עַלְמָא** in vs. 2 (Eng. 1) to describe the fall of the entity under consideration was used twice in Hos 5:5 in reference to the Northern Kingdom and the Southern Kingdom. It would be unexpected at the end of the book (which is the climax to the call for repentance) that Judah is excluded from the summons to return to God and renew allegiance to Him. Judah is included, but it is "Israel" that occurs in 12:6, emphasizing more the eschatological nature of this entity. It is a future "Israel" that is envisioned in this promise of restoration.² Moreover, the entity envisioned as "Israel" is described by means of several figures so as to picture a returning runaway, a pleading sinner, and a worshiping and praising subject.³

In my view, a promise of restoration is given to "Israel" in the divine speech, which is best understood as a remnant in this instance, namely the righteous who will walk

¹Hos 14:4 (Eng. 3).

²A perspective shared by Stuart, *Hosea-Jonah*, 211, who speaks about a future repentant remnant.

³As Kidner, 122, observes, "So far then, the positive side of repentance has been uppermost. The runaway must return, the sinner plead, the formalist use his mind and lips, to come back into fellowship with God. It is a turning to light."

in the ways of Yahweh (14:10),¹ because of the concept of a sifting present in the last verse. Its attribution to wisdom circles should not distract us from seeing its link with the second verse by the catchword **לִשְׁבֹּט** "to stumble" which functions as an *inclusio*, as stated earlier.

With this awareness of the importance of the concept of a remnant for the understanding of the tension between the end and the continuity of God's people, it should be noted that the imperative **לִשְׁבֹּט** is predictive, with the implication that while the passage without hope is applied to the whole people, such expressions as these are addressed to the faithful few.² The mention of Ephraim in vs. 9 does not invalidate this view, for Stuart is correct to draw attention to the fact that

since Ephraim was the remainder state of the north in Hosea's day, the mention of the name "Ephraim" was probably intended partly to return the focus to the contemporary period from the future where it had been set in vv 5-8 [4-8].³

The destruction of the Northern Kingdom, being closer at hand, probably drew the prophet to sound the alarm more vividly concerning the Northern Kingdom, without neglecting

¹Seow, "Hosea 14:10 and the Foolish People Motif," 212-224, has insightfully pointed out the relationship of this verse, previously considered exilic or postexilic editorial by the majority of scholars, with the rest of the book. He considered this verse to be a fitting conclusion of the whole of Hosea (pp. 223-224).

²Harper, 410-411.

³Stuart, *Hosea-Jonah*, 216.

the Southern Kingdom as such. Others, namely the following prophets, would deal more specifically with the south. It is theologically remarkable that the prophet Hosea as well as Amos delivered a message more urgently addressed to the Northern Kingdom in such a way as to concern the whole people of God, without missing either their immediate concern or their predictions for the whole of God's people.

The occurrences of "Israel," therefore, in the last chapter are not exclusively limited to the Northern Kingdom, despite the mention of "Ephraim" in vs. 9.¹ If in the first occurrence the reference can be either "Israel" of the prophet's day and/or a future entity envisioned after the exile, the last mention of this designation in vs. 6 (Eng. 5) refers to the eschatological confessing² and repentant righteous remnant sifted and distinguished by repentance and allegiance to Yahweh, with an exclusive reliance on Him from whom their blessing comes.³

"Israel" in Qualified Expressions

The expressions in construct with the designation "Israel" are less frequent in the book of Hosea than in the

¹Against the hypothesis of Danell, 144. He first welcomes the possibility that the two occurrences of the designation "Israel" include Judah, since the prophet so often censures this entity also. However, because of the mention of "Ephraim," he favors the more limited sense.

²Hos 14:3 (Eng. 2).

³Hos 14:9 (Eng. 8).

book of Amos. They designate people in the following expressions: בְּנֵי יִשְׂרָאֵל "sons of Israel" in 2:1, 2; 3:1, 3:4, 5; 4:1; בֵּית יִשְׂרָאֵל "house of Israel" in 1:4, 6; 5:1; 6:10; 12:1; שְׁבִטֵי יִשְׂרָאֵל "tribes of Israel" in 5:9; or characteristics of the people in expressions such as נֶאֱדָר יִשְׂרָאֵל "pride of Israel" in 5:5; 7:10; political leaders of the people in expressions like מֶלֶךְ יִשְׂרָאֵל "king of Israel" in 1:1 and 10:15; military designation in the expression קֶשֶׁת יִשְׂרָאֵל "bow of Israel" in 1:5; and, finally, cultic places in the expression חֲטֵאת יִשְׂרָאֵל "sin of Israel" in 10:8.

There are instances where the referents are obvious and need no further investigation because of specifications given in the various contexts; such is the case when "sons of Israel" occurs in parallelism with the designation "sons of Judah" (e.g., in 2:2, or the designation "house of Israel" in 1:4, 6, because of the reference to the house of Jehu and the events related to Jezreel that are typical of the history of the Northern Kingdom as narrated in 2 Kgs 9-10). Also, in the immediate context the contrast of fate with the "house of Judah" certainly provides a safe guideline as to the delineation of the referent for "house of Israel" in the first chapter, where two of the five occurrences of this designation appear. The same is true for 12:1 where Israel is in parallelism with the designation "Ephraim" and in clear distinction to the entity "Judah."

However, despite the claim that the designation "house of Israel" in the book of Hosea always designates the Northern Kingdom, the two remaining occurrences require further investigation.

The Combination "Sons of Israel"

"Sons of Israel" in Hos 2:1-3 (Eng. 1:10, 11 and 2:1)

Translation and textual considerations

The MT reads as follows:

2:1 וְהָיָה מִסְפֵּר בְּנֵי-יִשְׂרָאֵל כְּחוֹל הַיָּם
אֲשֶׁר לֹא-יִמָּד וְלֹא יִסָּפֵר
וְהָיָה בְּמָקוֹם אֲשֶׁר-יֹאמַר לָהֶם לֹא-עַמִּי אַתֶּם
יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:
2 וְנִקְבְּצוּ בְנֵי-יְהוּדָה וּבְנֵי-יִשְׂרָאֵל יַחְדָּו
יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:
2 וְנִקְבְּצוּ בְנֵי-יְהוּדָה וּבְנֵי-יִשְׂרָאֵל יַחְדָּו
אֲמַרְיָו לְאַחֵיכֶם עַמִּי וְלְאַחֹתְיָכֶם רֵחֻמָּה:

I translate as follows:

1:10 Yet the number of the sons of Israel
Will be like the sand of the sea,
Which cannot be measured or numbered;
It will come about that in the place
where it is said to them, "You are not my people,"
It will be said to them,
"You are the sons of the living God."
11 And the sons of Judah and the sons of Israel
will be gathered together,
And they will appoint for themselves one leader,
And they will go up from the land,
For great will be the day of Jezreel.
2:1 Say to your brothers, "My people," and to your
sisters, "Pitied."

Text unit and genre considerations

This verse belongs to a unit covering the whole second chapter of Hosea. Its unity, despite the claim to

the contrary by a number of scholars,¹ has been convincingly demonstrated both from a literary point of view, particularly regarding the parallelism of its various elements, and also from the point of view of its content.²

On the one hand, the conjunction ' (yet) introducing this unit indicates that these three vss. are to be understood in connection with what precedes.³ What follows the particle is the reversal of the declaration of God's distancing from His people in vs. 9. On the other hand, the first verse of the chapter (Eng. 1:10) stands in symmetry with vs. 25 (Eng. 23), forming an *inclusio*. In the latter verse, God declares to those who were not His people that they are His people; in the former the entity declared "not my people" is acknowledged as "the sons of the living God."

Semantic and other exegetical considerations

Because of the other occurrence of the expression "sons of Israel," which in the following vs. 2:2 (Eng. 11)

¹A typical example is provided in the articles by B. Renaud, "Genèse et unité rédactionnelle de Os 2," *RevSR* 54/1 (1980): 1-20; idem, "Le livre d'Osée 1-3. Un travail complexe d'édition," *RevSR* 56/3 (1982): 159-178. He distinguishes in chaps. 1-3 a Hosean, a deuteronomistic, and a priestly edition.

²See Cassuto, 101-140.

³The importance of this particle has been underlined by Douglas Stuart, *Favorite Old Testament Passages: A Popular Commentary for Today* (Philadelphia: Westminster Press, 1985), 123.

clearly refers to the Northern Kingdom (in distinction to Judah, the Southern Kingdom), the referent of the designation "sons of Israel" in 2:1 (Eng. 1:10) is generally understood to be the Northern Kingdom. The content of the verse, however, requires further consideration.

The promise to the patriarch Abraham in Gen 22:17, reiterated by Jacob as a means to remind God of His promise, is echoed in this verse. This opens the possibility that the issue at stake is the fulfillment of a promise to the patriarchs concerning their descendants.¹ Moreover, there is a development in the itinerary of the entity considered in this verse. From the designation "sons of Israel" (with its possible ethnic connotation) to a term with a more religious nature even in its negation "not my people," a future is then envisaged where this entity, or part thereof, will be called "sons of the living God," a combination of words that occurs only in Hosea. If in the first instance the patriarch is the point of rallying concerning the nature of the people as entity, then the last designation indicates a new emphasis that is God Himself. This text points to a time certainly after the collapse of the Northern Kingdom, and possibly after that of the Southern Kingdom or plausibly

¹van Rooy, 145, advocates the probability that the appellation "Children of Israel" refers to the descendants of Jacob and not only to the people of the Northern Kingdom. Stuart, *Hosea-Jonah*, 38, also shared this view. Hauret, 147, shares this view: "Ici, plus probablement, *les fils d'Israël*, ne désignent plus les seuls membres du royaume du Nord, mais la totalité du peuple élu, le 'Grand Israël'."

of both in the first place,¹ where the "sons of the living God" will live up to their identity as witnesses to God so as to be recognized or distinguished as such. The reference to the living God is probably more meaningful if "Israel" has lost its socio-political structure but nevertheless finds its identity in God Himself and not in the patriarch "Israel."

"Sons of Israel in Hos 3:1-5

Translation and textual considerations

The MT reads as follows:

3:1 וַיֹּאמֶר יְהוָה אֵלַי עוֹד לִךְ אֲהַב-אִשָּׁה
 אֲהַבָּת רַע וּמִנְאֻמָּת כְּאֲהַבָּת יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל
 2 וְהֵם פְּנִים אֶל-אֱלֹהִים אֲחֵרִים וְאֲהַבְתִּי אֲשֵׁשִׁי עֲנֻבִים:
 וְאֶכְרַתָּ לִי בַחֲמֹשֶׁת עָשָׂר כֶּסֶף וְחֹמֶר שְׂעִירִים וְלֶחֶד שְׂעִירִים:
 3 וְאָמַרְתִּי אֵלָיו יָמִים רַבִּים תֵּשֵׁב לִי לֹא תִזְנֶה
 וְלֹא תִהְיֶה לְאִישׁ וְנָם-אֲנִי אֵלָיו:
 4 כִּי יָמִים רַבִּים יֵשְׁבוּ בְנֵי יִשְׂרָאֵל אֵין מֶלֶךְ וְאֵין שָׂר
 וְאֵין זָבָה וְאֵין מִצְבֵּה וְאֵין אֱמוּנָה וְתִרְמִים:
 5 אַחֲרַי יֵשְׁבוּ בְנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת-יְהוָה אֱלֹהֵיהֶם וְאֵת דָּוִד מֶלֶכָם
 וְסִחֲרוּ אֶל-יְהוָה וְאֶל-טוֹבוֹ בְּאַחֲרִית הַיָּמִים:

I translate as follows:

3:1 Then Yahweh said to me, go again, love a woman loved by a companion yet an adulteress, even as Yahweh loves the sons of Israel though they are turning to other gods and are lovers of raisin cakes of grapes.
 2 So I bought her for fifteen pieces of silver and a homer of barley and a lethech of barley.
 3 Then I said to her, "You will dwell many days with me. You will not commit fornication and you will not belong to a man, so will I be to you."
 4 For the sons of Israel will remain many days without a king, without a prince, without sacrifice, without pillar, without ephod or teraphim.
 5 Afterwards the sons of Israel will return and seek Yahweh their God and David their king, and they will come

¹So Cassuto, 118.

in fear to Yahweh and to His goodness in the latter days.

Text unit and genre considerations

The observation that the previous verse (2:25) ends a salvation oracle and the following one (Hos 4:1) begins a new section in the book of Hosea favors the consideration of Hos 3:1-5 as a unit of its own, even if its thematic links with the preceding chapters (in particular, the parallel autobiographical narrative in Hos 1:2-9) are evident. Nevertheless, the unity and authenticity of this passage has been disputed. No consensus, however, has been achieved regarding the extent of the authentic or nonauthentic portions.¹ As it stands, there is no conclusive evidence that the usage of the expressions "David their king" and "in the latter days" should be taken as Judean supplementation.² This trend to relegate to Judean redactional activities any oracle of salvation has not proved convincing. Moreover, the coherence of the whole

¹From the claim that the whole passage is exilic advanced by Yee, 62-64, to the arguments of the presence of secondary elements in this section, there has been considerable discussion. See Emmerson, 12-14, 101-116; he gives an overview of the various options and a refutation of one of the main arguments of scholars who question the authenticity of segments of this passage, namely the reference to a Davidic king in the setting of salvation oracle in Hos 3:5 along with the usage of the expression באחרית הימים "in the latter days."

²See Emmerson, 63-65.

passage renders any attempt to separate its constituent lines highly questionable.

On a formal level, the passage as analyzed by Stuart¹ presents the following structure:

- v1 Command: Show love to an evil woman
- v1 Interpretation: I show love to Israel though they are evil
- v2 Action: Hosea acquires the woman
- v3 Command: Hosea chastens his wife (future)
- v4 Action: Israel is chastened (future)
- v5 Interpretation: Chastening will lead to obedience.

The genre of this passage, it is argued, is best taken as a *memorable*.² However, this should not distract from the fact that the purpose of the passage is to be centered on Yahweh, rather than the prophet himself.

Semantic and other exegetical considerations

The "sons of Israel" are described as the object of God's love in spite of their idolatry in vs. 1, and as the object of the deprivation or cessation of political and cultic realities as expressed in vs. 4. They are finally described as a repentant entity, returning after their apostasy to seek Yahweh their God and David their king.

¹Stuart, *Hosea-Jonah*, 64.

²As Wolff, *Hosea*, 57, expressed it, the main emphasis of this chapter is on an act of restoration by Yahweh as symbolized in the life of Hosea. He suggests that the passage belongs to the genre of the *memorable* of symbolic action which he distinguishes from a novella, a parable, or an allegory, for in the former a historical event is condensed to one central point (pp. 57-58). Stuart, *Hosea-Jonah*, 61, shares the same view.

The argument of a chiastic arrangement of vss. 4, 5 has been advanced with the implications that:

Israel's deprivation will consist in the loss of the institutions of her political and religious life; her restoration will embrace the return to true religion ("to Yahweh her God") and to stable government ("to David her king"). It seems reasonable, therefore, to assume that some reference at least is required here to the restoration of adequate political leadership.¹

This line of argumentation advanced by Emmerson, however, presents some difficulties. Even though a chiasm can be discerned in the following:

king/prince, sacrifice, pillar, ephod, teraphim

Yahweh their God/ David their king,

the last phrase, "And they will come trembling to Yahweh and to His goodness in the latter days," is left out. So are the temporal phrases "for many days" in vs. 4 and "in the latter days" in vs. 5.²

The issue being dealt dealing with is whether, because of the above chiastic parallelism, one can draw the conclusion that the restoration of "Israel" is to be understood in political terms, as by dispensationalist

¹Emmerson, 103.

²It is suggested that this verse be emended because of the presence of phrases such as "David their king" and "in the latter days." See Mays, *Hosea*, 60.

hermeneutic,¹ or that the text is to be understood differently.

The answer to this question is linked to the delineation of what Israel refers to in this section. In the context of the first two chapters not only does the designation "sons of Israel" in 2:2 unequivocally refer to the Northern Kingdom because of the parallelism with "the sons of Judah," but also all other mentions of "Israel" consistently refer to the Northern Kingdom (with the possible exception of 2:1). This observation could lead to the same interpretation of the expressions "sons of Israel" in 3:1-5. The mere identification of the reference to the Northern Kingdom,² however, does not cover the whole issue

¹An attempt to incorporate the modern State of Israel as relevant to the concern of this passage is seen in the work of Wyrzten, 325, who sees two moments for the days of restoration, first to involve the church, Jews and Gentiles united as one, and then a second phase when "the inclusion of the Gentiles will eventually move the nation of Israel to respond to God's gracious offer of salvation (Rom. 11:1-32)." This view, however, assumes several unconvincing data, or imposes on the text a theology not constructed through it while foreign to it. It also presents several difficulties: the restoration of a Davidic king in political terms would with difficulty fit the reality of modern-day Israel. Also the lack of consideration that the choice of Israel as a nation belongs to an old economy, which aimed at the conversion of the nations as such (see Deut 4:6-9), would lead to far-fetched theories, for one will have to specify and justify the nature and mission of national Israel in relation to other nations. In the book of Hosea the fate of Israel as a nation is to end; the emergence of Israel concerns an entity not in the form of a nation per se, even though it can be called Israel or even "sons of Israel," the descendants of Jacob/Israel.

²So Danell, 144.

of the referent from the data provided by the context of vss. 1-5.

The following questions have to be asked: Is Hosea only interested in the fate of the Northern Kingdom and its returning to the kingship of David? If so, what about the fate of Judah? Furthermore, the expression "the latter days" with its clear eschatological connotation¹ is a strong argument for interpreting the expression "sons of Israel" as referring to the whole people of God, including the "sons of Israel" who dwell in the Southern Kingdom. Even though the fate of Israel as a nation and as a cultic entity is predicted in vs. 4, there is a shift in vs. 5, introduced by the temporal particle **אַחֵר** "afterwards" in *inclusio* with the temporal **בְּאַחֲרֵית הַיָּמִים** "in the latter days."² This prediction certainly looks beyond the exile of the Northern Kingdom by the Assyrians and most certainly beyond that of the Southern Kingdom by the Babylonians as well. The time when the "sons of Israel" will remain without unified political and religious life certainly begins with the Assyrian captivity. Its end, however, which

¹Kruger, 27, citing 3:5 among other passages such as 2:1-3; 2:16(18)-25; 11:8-11 and 14:2-9, points out that it is undeniable that there is an eschatology in the book of Hosea; the debate concerning these passages is about their authenticity, not primarily their meaning.

²Gerhard Pfandel, *The Time of the End in the Book of Daniel*, ATS Dissertation Series 1 (Berrien Springs, MI: Adventist Theological Society Publications, 1992), 160-162, sees a chiasm in this vs. 5.

is to be succeeded by "the latter days," was not to be near on the temporal horizon, particularly because of the consideration of the figure called in this context "David their king," which is best understood to be the Messiah.¹ Moreover, the context of vs. 5 implies the end of idolatry, that is, for those who return and seek God. Their conversion to God implies also their allegiance to the rulership of the Messiah.

This prophecy transcends socio-political concerns and cannot be limited to the political reunification of the Northern and Southern Kingdoms, or to the so-called veiled declaration of illegitimacy of the kingship in the Northern Kingdom, which has to join the legitimate Davidic dynasty; it rather indicates the nature of the "belonging to Israel."

"Israel" in the expression "sons of Israel" is seen as ideal if this term is understood as the repentant worshipers of Yahweh and subjects of the messianic kingdom. Significantly, the usage of the word *בְּנֵי*, of which, according to Holladay, 164 of its 1,054 occurrences can be

¹See Sigmund Mowinckel, *He That Cometh* (Nashville: Abingdon, 1956), 163. Pfandl, 160-162, is correct to note that even though this prophecy can be understood to have been fulfilled to a certain extent with the civil and religious institutions of Zerubbabel, the grandson of King Jehoiachin of Judah, and Joshua, the high priest (1 Chr 3:17-19; Ezra 3:1-13; 5:1-6, 15) (p. 204 n. 394), the prophecy of Hos 3:5 seems something much greater than what happened after 539 B.C. (p. 162).

classified as "covenant usages,"¹ may indicate that the entity in question in vs. 5 are those who enter into a renewed covenantal relationship with Yahweh their God.

If, therefore, the focus of the designation "sons of Israel" of both vss. 1 and 4 applies more directly to the Northern Kingdom as a political and cultic entity,² "sons of Israel" in vs. 5 pictures an eschatological entity beyond the existence of political Israel, an entity composed of individuals who express their allegiance to God and the Messiah.

"Sons of Israel" in Hos 4:1-3

Translation and textual considerations

The MT reads as follows:

4:1 שִׁמְעוּ דְּבַר-יְהוָה בְּנֵי יִשְׂרָאֵל כִּי רִיב לִיהוָה עִם-יֹשְׁבֵי הָאָרֶץ
 כִּי אֵין-אֱמֶת וְאֵין חֶסֶד וְאֵין דַּעַת אֱלֹהִים בָּאָרֶץ:
 2 אֵלֶּה וְכַחַשׁ וְרִצָּח וְזִנְיָ וְנֹאֵף מְרֻצֹּ וְרָמִים בְּרָמִים נָנְעוּ:
 3 עַל-כֵּן תִּאָּכַל הָאָרֶץ וְאִמְלֵל כָּל-יֹשֵׁב בָּהּ
 בַּחַיַּת הַשָּׂדֶה וּבַעֲוֵי הַשָּׁמַיִם וְגַם-דְּגֵי הַיָּם יֵאָסְפוּ:

I translate as follows:

4:1 Hear the word of Yahweh, O sons of Israel,
 For Yahweh has a lawsuit against the inhabitants of the
 land,
 Because there is no faithfulness, or covenant loyalty,
 Or knowledge of God in the land.
 2 Swearing, lying, killing, stealing and adultery.
 They employ violence so that bloodshed follows bloodshed.
 3 Because of that the land mourns,
 And all who live in it languish,

¹William L. Holladay, *The Root Šûbh in the Old Testament* (Leiden: E. J. Brill, 1958), 116.

²Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), 389.

Along with the beasts of the field and the birds of the sky;
And also the fish of the sea disappear.

Text unit and genre considerations

This unit, which has verbal and thematic connections with the first three chapters,¹ is also part of a bigger section extending from Hos 4:1 to 5:7.² In court-speech fashion,³ the "sons of Israel" are summoned to hear the word of Yahweh.

Even if the content of the indictment against the "sons of Israel" is not difficult to interpret, the authenticity of the designation "sons of Israel" is disputed by Wolff⁴ following Rost.⁵ This is based on the

¹Gary W. Light, "The New Covenant in the Book of Hosea," *Review and Expositor* 90/2 (1993): 221, has argued that the very lawsuit of 4:1 has as its background the call to testify of 2:2. Both passages use the word בָּרָא. He notes the thematic links between 4:1 and 2:21-23, for example, through the usage of the figure of marriage. "The missing qualities of 4:1 are the same ones sought by the husband in 2:21-22." He remarks that the betrothal called for "faithfulness" but there is no "trustworthiness"; the sought-after "loyal love" is lacking; and the bride who was supposed to "know YHVH" has no such knowledge of God.

²So Andersen and Freedman, *Hosea*, 317; Phil McMillion, "An Exegesis of Hosea 4:1-5:7," *ResQ* 17 (1974): 236-248. Even though 4:1-3 can be isolated for analysis, the use of an emphatic particle introducing an objection clearly shows that vs. 4 and the following verses are linked to 4:1-3. From vs. 4 on, the indictments are addressed to specific entities within the "sons of Israel."

³So identified by Claus Westermann, *Basic Forms of Prophetic Speech* (Louisville, KY: John Knox Press, 1991), 199-200.

⁴Wolff, *Hosea*, 66.

assumption that its presence is influenced by the preceding verses, and that a redactor formulated it.¹ This view, however, is at best conjectural and certainly not compelling.²

The expression "sons of Israel" is a fitting term in an introductory summary.³ It is used as a comprehensive designation--at the beginning of various oracles indicting several groups within this entity, namely the people (4:4),⁴ the prophet (4:5), "my people" in 4:6, 8, 12, my

⁵Rost, 24.

¹Davies, *Hosea*, 113-114, contends that this introduction is untypical of Hosea and should be attributed to a later redactor who believed that the words of the prophet have continuing validity. This view evidently leads to an understanding of the designation "sons of Israel" from a later perspective. It is, however, based on conjectures that are not mandatory for the intelligibility of the text. More recently and along the same conjectural line, Rainer Stahl, "'Deshalb trocknet die Erde aus und verschmachten alle, die auf ihr wohnen ...' Der Versuch einer theologiegeschichtlichen Einordnung von Hos 4,3," *Alttestamentlicher Glaube und Biblische Theologie: Festschrift für Horst Dietrich Preuss* (Stuttgart: W. Kohlhammer, 1993), not only sees 4:1-2 as a secondary segment but also considers 4:3 a Judean expansion dating from the late pre-exilic or early exilic period.

²Andersen and Freedman, *Hosea*, 336.

³So understood by Brian Peckham, "The Composition of Hosea," *HAR* 11 (1987): 335-336. Dwight R. Daniels, "Is There a 'Prophetic Lawsuit' Genre?" *ZAW* 99/3 (1987): 345, understands vss. 1-3 as an introduction to Hos 4-11, the purpose of which is to designate the framework in which the following texts are to be understood.

⁴Despite all the attempts of emendation, see Jacob, 39, the expression "your people" makes sense when understood to refer to the "sons of Israel" of vs. 1, the same addressee for this section.

priest (4:6), and other recipients, addressees, or entities referred to.

Semantic and other exegetical considerations

The choice of the terminology to designate the entity indicted, namely the "inhabitants of the land," and the choice of the words to describe the root-cause that justifies the lawsuit, namely a lack of faithfulness,¹ covenant loyalty,² and knowledge of Yahweh³ in the land,

¹The word אֱמֶת, occurring only here in the book of Hosea, denotes, according to Wolff, *Hosea*, 67, unconditional reliability in which one has confidence in the other.

²The usage of this word חֶסֶד in the book of Hosea, six times, indicates the connotation it bears in this setting: It is opposed to sacrifices as an inner piety, as an inner disposition in 6:6; it is presented as a virtue that does not endure in Ephraim and Judah, in 6:4; in other words its steadfastness was lost; it completes justice (מִשְׁפָּט) in 12:7; it is associated with צֶדֶק "righteousness," מִשְׁפָּט "justice," רַחֲמִים "compassion," אֱמוּנָה "truth, faithfulness," and דַּעַת אֱלֹהִים "knowledge of Yahweh" in 2:21-22; with צֶדֶק in 10:12; and also with אֱמֶת and אֱלֹהִים in 4:1, not as a mere hendiadys. Wolff, *Hosea*, 67, notes that "whereas אֱמֶת emphasizes the enduring quality of responsible relationships, חֶסֶד underlines its intensity." For a discussion of the various studies on the word חֶסֶד and a thorough survey of research, see Gordon R. Clark, *The Word Heseḏ in the Hebrew Bible*, JSOT Supplement Series 157 (Sheffield, England: Sheffield Academic Press, 1993). See also Neher, *L'Essence du prophétisme*, 238-248, who insightfully points out that "Dans la théologie des prophètes, le héséd, ce n'est pas sa justice, son cédég, c'est son amour, son infinitude, son mystère. C'est à ce mystère que doivent répondre les hommes que Dieu gratifie de son héséd. Car il y a réciprocité constante du héséd entre les membres d'une alliance. Dans l'alliance divine, Dieu accorde le héséd, mais il l'exige également de la part des hommes."

and finally the list describing the commandment-breaking in vss. 2 and 3,¹ all reflect the covenant background of this whole unit.² Accordingly, it is as covenant people that the designation "sons of Israel" is used in this section. The regression of "Israel" away from the terms of covenant and a commitment to negating them in breaking its stipulations result in a reversal of the prerogatives of election, so much so that the land and all that dwells in it suffer the curses of the covenant.³

³In the context of the book of Hosea, the expression **רַעַת אֱלֹהִים** is a relational term, expressing commitment to God's order; the absence of it results practically in moral chaos. See G. Johannes Botterweck, "רַעַת," *TDOT* (1988), 5:468-481. Bernhard W. Anderson, *Understanding the Old Testament* (Englewood Cliffs, NJ: Prentice Hall, 1986), 309, is correct to note that "we must be on guard against reading into the book of Hosea modern conceptions of knowledge. Hosea was speaking about a kind of knowledge that is intrinsic to the covenant relationship: a knowing God which is the response of being known (chosen) by God (Amos 3:2)."

¹Stuart, *Hosea-Jonah*, 76, links all the so-called sins of commission, in distinction to the sins of omission described in 4:1, to the decalogue. He includes not only the five infinitives absolute but also sees an accusation against idolatry in the expression **וּדְמִים בְּדִמִּים נִצְבּוּ**, which he translates "and the idols crowd against one another" (p. 70). If the interpretation of this latter expression might be subject to debate, the allusion to the decalogue in the whole vs. 2 cannot be successfully dismissed. See Meir Weiss, "The Decalogue in Prophetic Literature," *The Ten Commandments in History and Tradition* (Jerusalem: Magnes Press, 1990), 67-81.

²See Stuart, *Hosea-Jonah*, 70-89.

³Stuart, *ibid*, 79, interprets the language used in 4:3 as conveying the full range of curses rather than only a literal drought. Moreover, the curses are further illustrated by a reversal of creation. This is substantiated by the fact that within the book of Hosea the

The identification of the referent is generally understood to be the Northern Kingdom, on the basis that in vs. 15 Judah is distinguished from Israel.¹ In this perspective, it is likely that the Northern Kingdom is the primary focus of Yahweh's indictment. However, the repeated mentions of Judah (in 4:15; 5:10, 13, 14; 6:4, also indicted for their lack of covenantal loyalty *707*), and the mention of the "tribes of Israel" as the focus of Yahweh's declaration, open the possibility of a more inclusive referent for the designation "sons of Israel" in Hos 4:1.² It is, however, unequivocally as covenantal people of God that the entity "sons of Israel" is addressed. As such, none of the segments of God's people is out of the picture.

list of animals in 2:20, itself a reversal of the oracle of punishment in Hos 2:14 (see Mays, *Hosea*, 49), has the same order as Gen 1:30, and in a context of an oracle of hope, it suggests a return to a harmonious state contrary to what we have in 4:3; see Michael Deroche, "The Reversal of Creation in Hosea," *VT* 31/4 (1981): 400-409, who notes that all other references either add mention of the birds, omit mention of the creeping things, or both (p. 46).

¹Leon J. Wood, "Hosea," *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Regency Reference Library, 1985), 184. See also Harper, *Amos and Hosea*, 249, who also situates the time of this oracle "after the death of Jeroboam II, and during the anarchical period which immediately followed (Zechariah, Shallum, and Menahem all coming to the throne within a year), or a little later perhaps in the reign of Pekah (736 B.C.)." A different view is proposed by Jacob, 40, who suggests the historical setting to be the reign of Jeroboam II.

²A different view is that of Stuart, *Hosea-Jonah*, 38, who limits the referent to the Northern Kingdom alone.

From the available text, it is plausible that this is the emphasis of these chapters. More important, however, is the fact that, if in this case the referent can be an object of debate, the presence of the word "Israel" in the expression "sons of Israel" displays a density of meaning not limited to a patriarchal name or a covenantal community with their respective history in their encounter with God, with their destiny, and their response to the prerogatives and obligations associated with their election. As such, what Hosea said about Israel's past, present, and future furnishes the rationale to grasp its content and has to be kept in mind even when considering qualified terms such as "sons of Israel."

The Combination "House of Israel" in Hosea

Of the five times that the expression "house of Israel" occurs, the first two in the first chapter clearly refer to the Northern Kingdom. The immediate context leaves no doubt about such an interpretation, especially with the mention of the "house of Judah" in vs. 7, to whom is promised compassion and deliverance (in contrast to the "house of Israel" in vs. 4). The clear mention of the "house of Jehu" (a synonym for the dynasty of Jehu), in parallelism with "the kingdom of the house of Israel" in vs. 4, along with the mention of the "bow of Israel" (a synonym of military power) and its predicted destruction in the valley of Jezreel in vs. 5, gives further evidence that the

Northern Kingdom as a political and military entity is unquestionably the focus of this section.

The names given to Hosea's children in this setting ("Jezreel" and "not pitied") illustrate in a particular way a special connotation that is part of the reality of the "house of Israel." This entity is also to be considered a religious one that is in a special relationship with Yahweh. It is also as such that the Northern Kingdom is dealt with.¹ The usage of the name Jezreel, which evokes the bloody decimation of the "house of Ahab" linked to Jehu's accession to power,² corroborates my conclusion. The other occurrences of the combination "house of Israel" need further consideration.

"House of Israel" in Hos 5:1, 2

Translation and textual considerations

The MT reads as follows:

5:1 שִׁמְעוּ-זֶאֱחַ הַכֹּהֲנִים וְהַקְשִׁיבוּ בֵּית יִשְׂרָאֵל
וּבֵית הַמֶּלֶךְ הָאֵזִינוּ כִּי לָכֶם הַמִּשְׁפָּט
כִּי-סָח ה' יָחֵם לַמִּצָּה וְרָשָׁה פָּרוּשָׁה עַל-תְּבוּר:
2 וְשִׁחָה שְׁטִים הָעַמִּיקוּ וְאֲנִי מוֹסֵר לְבָלֶם:

I translate as follows:

5:1 Hear this, O Priests!
Listen, O house of Israel!
Give ear, O house of the king!
For judgment is coming against you,

¹Even though the term "covenant" is not used in this section, it is through its presupposition that the context has to be understood.

²See 2 Kgs 9-10.

for a trap you were at Mizpah,
 and a net spread out over Tabor.
 2 And the revolvers have gone deep in depravity,
 so I will be a correction to all of them.

Semantic and other exegetical
 considerations¹

Of the three entities addressed in the indictments, the first and the third present no major interpretive difficulty; the second designation, however, has occasioned an ongoing debate among scholars.² There are several possibilities that have been advanced for the identification of the referent either by means of emendation or addition. Thus, it has been understood to be the representatives of the people in the palace, the leaders or the elders,³ the princes or prophets.⁴ However, when the MT is retained as it stands, this occurrence in the fifth chapter displays another usage of the designation "house of Israel," different from the previous ones. It refers to the whole

¹For the delimitation and genre of this passage, see above pp. 256-257.

²See Yair Mazor, "Hosea 5:1-3: Between Compositional Rhetoric and Rhetorical Composition," *JSOT* 45 (1989): 115-126.

³So Wolff, *Hosea*, 97; Mays, *Hosea*, 79; Rudolph, *Hosea*, 115. See also McMillion, 246.

⁴John Mauchline, "Hosea," *IB* (1989), 6:615.

people of the Northern Kingdom¹ in distinction to its political and cultic leadership.²

To support this view, Yair Mazor has correctly argued that the reading "house of Israel" is plausible for several reasons. The prophet's rebuke is not limited only to the leaders; as evident throughout the chapter, it is also addressed to those who emulate their wicked example. Also a more inclusive interpretation is justified from the rhetorical standpoint as well.³

It is not clear to which events the prophet refers in

¹So Davies, *Hosea*, 137; Harper, 268.

²For a different view, which postulates that a particular leading group in Israel is required between priests and house of the king, see Wolff, *Hosea*, 97, who conjectures and makes attempts to reconstruct the original words by stating that "the three stresses per line might have led to an abbreviation of a longer phrase, ' (Heads) and rulers of the house of Israel' (ראשי קציני בית ישראל) . . . " He furthermore suggests that the phrase more appropriate for the Northern Kingdom would be "elders of the house of Israel." Andersen and Freedman, *Hosea*, 383, on the other hand, mention the possibility that there may be only two groups addressed, namely the priests and the royals. In such case the middle term "house of Israel" would go with both. They acknowledge, however, the awkwardness of the repetition of the term בית in such an hypothesis. In my view the hypothesis they also advance, according to which "Israel," in distinction to Ephraim and Judah, is to be considered both as a separate state and as the inclusive name for all of them together, does not clarify the issue either. There is no historical evidence from the other books of the Bible, especially not in the books of Kings, that such a distinction existed between Ephraim and Israel as being two entities of the same Northern Kingdom. For Stuart, *Hosea*, 91, the leadership collectively is referred to in this designation "house of Israel."

³Mazor, 116-117.

this sub-unit by the mention of the words Mizpah and Tabor.¹ It is, however, common to refer to place-names to express a continuity in apostasy on the part of the Israelites from an earlier period down to their contemporaries. As such, even if he is focusing on the Northern Kingdom, shared past history with the Southern Kingdom may be used to illustrate the sins of a segment of God's people, in this instance the Northern Kingdom.

Even the mentions of "Judah" (in vss. 5, 10, 12, 13 of the same chapter, with the specification that they too have stumbled and are subject to Yahweh's punishments) do not run counter to the view that initially the focus is on the Northern Kingdom. It is after having denounced the idolatry of the Northern Kingdom and their lack of repentance that "Judah" is mentioned also as evidence that the Northern Kingdom is not exclusively singled out.

It is consistent with the flow of thought that the Northern Kingdom, the people with their political and cultic leaders, are indicted in the first two verses. The "house of Judah," so called in vs. 14, has also its share of the blame; however, it is dealt with from vs. 5 onward.

¹A third place name "Shittim" is also evoked by some scholars because of the difficulty to understand the rendering of the MT; see Davies, *Hosea*, 137, who translates "they have made deep the pit of Shittim." It is also supported by Stuart, *Hosea*, 91-92. But this is not necessary, because the MT reading "the rebels have made deep the slaughter" can make sense even if the particular event that is understood may be difficult to determine.

"House of Israel" in Hos 6:10, 11

Translation and textual considerations

The MT reads as follows:

6:10 בבית ישראל ראיתי שעריריה
שם זנות לאפרים נטמא ישראל:
11 גם יהודה שת קציר לה בשובי שבות עמי:

I translate as follows:

6:10 In the house of Israel¹ I have seen a horrible thing;
Ephraim's harlotry is there, Israel is defiled;
11 Also O Judah, there is a harvest appointed for you,
When I turn the fate of my people.

This usage of "house of Israel," like the expression "among the tribes of Israel" of Hos 5:9, which obviously refers to the tribal league, is more inclusive.² In this perspective, the so-called awkwardness of the word שם in the same verse³ presents no particular problem of interpretation. The "horrible thing" seen in the "house of

¹The emendation to בית אל, resorted to by a number of scholars since Wellhausen, has no basis in the textual transmission except for a targumic manuscript. See Barthélemy, 533. See also Daniels, *Hosea and Salvation History*, 81-82; Stuart, *Hosea-Jonah*, 112, among other scholars who refute this reading as unwarranted.

²This interpretation is shared by Andersen and Freedman, *Hosea*, 442, although, as mentioned earlier, the perspective of dissociating Ephraim and Israel is unwarranted. See also Good, "The Composition of Hosea," 38. The view according to which "house of Israel" should be taken as a place-name referring to a temple, defended by Wijngaards, 10, raises more questions than it solves, and has not been followed.

³So supposed by Davies, *Hosea*, 176.

Israel" concerned both Ephraim and Judah, as vss. 10b and 11 imply.

The different view of a more limited referent defended by some scholars is occasioned by the mention of "house of Israel" in 1:4 and 5:1, where it is linked to the monarchy of the Northern Kingdom.¹ It assumes, however, that Hosea displays a uniform usage of the expression "house of Israel," which is not the case in this instance. The more inclusive interpretation better fits the context on a philological and theological basis. The question of vs. 4 of the same chapter, assuming a lawsuit tone,² was clearly addressed to both Ephraim and Judah: "What shall I do with you, O Ephraim? What shall I do with you, O Judah?" The mentions of the place-names of the Northern Kingdom, such as Gilead and Shechem, made necessary the specification that the "house of Israel" concerns both the Northern and the Southern Kingdoms, and is not to be restricted to the former. Therefore, the announcement of judgment against Judah prevents a misunderstanding of the referent that is meant. Moreover, the content of the indictment concerning the two segments of God's people in reference to Ephraim's idolatry and defilement and the judgment of Judah indicates

¹This is the case, for example, of Barthélemy, 533, who suggests that the horrible thing might be the worship of the calves in Bethel and Dan.

²This is further substantiated by the explicit mention of the term בְּרִית (covenant) in the same context.

that in this instance the combination "house of Israel" is intended to designation the whole of God's people, the Northern and the Southern Kingdoms geographically.

"House of Israel" in Hos 12:1
(Eng. 11:12)

Translation and textual
considerations

The MT of Hos 12:1-15 reads as follows:

12:1 סבבני בבחש אפרים ובמרמה בית ישראל
ויהודה עד רד עם-אל ועם-קרושים ואמן:
2 אפרים רעה רוח ורדף קרים כל-היום
קזב נשד ירכה
3 וברית עם-אשור יכרתו ושמן למצרים יובל:
3 וריב ליהנה עם-יהודה
4 ולמקד על-יעקב כדרכיו כמעלליו ישיב לו:
4 כבטן עקב את-אחיו ובאוננו שרה את-אלהים:
5 נישר אל-מלאך ניקל בכה נחתן לו
6 בית-אל ימצאנו ושם ידבר עמנו:
6 ניהנה אלהי הצבאות יהנה זכרו:
7 ואתה באלהיך תשוב
8 חסד ומשפט שמר וקנה אל-אלהיך תמיד:
8 כנען בידו מאוני מרמה לעשק אהב:
9 ניאמר אפרים אף עשרתי מצאתי און לי
כל-יניעי לא ימצאו לי עון אשר-חטא:
10 ואנכי יהנה אלהיך מארץ מצרים
עד אושיבך באהלים כימי מועד:
11 ודברתי על-הנביאים ואנכי חזון הרביתי
וביר הנביאים ארמה:
12 אם-נלער און אר-שוא היו בגלגל שנרים זבח
ום מזבחיהם בגלים על תלמי שרי:
13 נידרח יעקב שרה ארם ניעבר ישראל באשה ובאשה שקר:
14 ובנביא העלה יהנה את-ישראל ממצרים ובנביא נשקר:
15 הכעיס אפרים תמרורים
ורמיו עליו יטוש וחרפתו ישיב לו אדניו:

I translate as follows: (Eng. 11:12-12:14)

11:12 Ephraim surrounds Me with lies,
And the house of Israel with deceit;
Judah is also unruly against God,
even against the Holy One who is faithful.
12:1 Ephraim herds the wind
And pursues the east wind continually;
He multiplies lies and violence.
Moreover, he makes a covenant with Assyria,

And oil is carried to Egypt.
 2 Yahweh has a lawsuit with Judah,
 And will punish Jacob according to its ways;
 He will repay him according to his deeds.
 3 In the womb he took his brother by the heel,
 And in his maturity he contended with God.
 4 He wrestled with the angel and prevailed;
 He wept and sought His favor:
 He found Him at Bethel,
 And there He spoke with us,
 5 Even Yahweh, God of hosts;
 Yahweh is his name.
 6 Therefore, return to your God;
 Observe kindness and justice,
 And wait for your God continually.
 7 A merchant, in whose hands are scales of deception,
 He loves to oppress.
 8 And Ephraim said, "Surely I have become rich,
 I have found wealth for myself;
 In all my labors they will find in me
 No iniquity, which would be sin."
 9 But I have been Yahweh your God since the land of
 Egypt;
 I will make you dwell in tents again,
 As in the days of the appointed festival.
 10 I have also spoken to the prophets,
 And I gave numerous visions;
 And through the prophets I gave parables.
 11 Is there iniquity in Gilead?
 Surely they are worthless.
 In Gilgal they sacrifice bulls,
 Yes, their altars are like stone heaps
 Beside the furrows of the field.
 12 Now Jacob fled to the land of Aram,
 And Israel worked for a wife,
 And for a wife he kept (sheep).
 13 But by a prophet Yahweh brought up Israel from Egypt,
 And by a prophet he was kept.
 14 Ephraim has provoked to bitter anger;
 So his Lord will leave his blood on him,
 And bring back his reproach to him.

Text unit and genre considerations

The first verse in which occurs the combination
 "house of Israel" belongs to the unit extending to the whole

of the chapter.¹ This chapter has occasioned substantial disagreement among scholars.² More directly linked to the usage of names in this section, it has been suggested to substitute יהוה with יהו in the first verse, which has no textual basis.³ Differences of opinion also concern whether Judah is negatively or positively addressed. In favor of the latter is the fact that this would not be the first time that a positive fate is predicted for Judah (cf. Hos 1:7).⁴ This reading, however, is not without difficulty. Even if the meaning of the word יה is disputed

¹This delimitation is adopted by the majority of commentators. For a discussion of the authenticity of this section of the book of Hosea, see Albert de Pury, "Osée 12 et ses implications pour le débat actuel sur le Pentateuque," in *Le Pentateuque: Débats et Recherches*, Lectio Divina 151, Association Catholique pour l'étude de la Bible (Paris: Les Éditions du Cerf, 1992), 175-207. He has convincingly refuted the dissociation of these two verses from the following verses, having shown that in vs. 1 the thematic leitmotif of the whole poem, namely מרמה "deceit," is announced; furthermore, the description of Ephraim as a shepherd of wind (12:2 Heb.) is a fitting introduction to the evocation of the patriarch Jacob. Also, it is in verse 15 (14, Eng.) that the lawsuit reaches its conclusion.

²Emmerson, 113, refers to this verse as "one of the most difficult exegetical problems in Hosea." See the discussion on p. 295 above.

³This procedure has been adopted by Buss, 23. Edwin M. Good, "Hosea and the Jacob Tradition," VT 16 (1966): 139, dismisses the word on no convincing ground.

⁴McComiskey, "Hosea," 196-198; Emmerson, 115; Mays, *Hosea*, 159.

and difficult to determine,¹ the context favors a negative connotation since it is clearly stated in vs. 3 (Eng. 2) that Yahweh has a controversy with Judah.² This section, as most of the book of Hosea, can be labeled a covenant lawsuit.

Semantic and other exegetical considerations

In this setting the expression "house of Israel," in synonymous parallelism with Ephraim, designates the Northern Kingdom.³ Moreover, it is an intensifying marker to point out that more is involved than the political aspect of the Northern Kingdom. The usage of this designation in this setting in fact brings a covenant-basis connotation. It intensifies the gravity of the controversy. The combination "house of Israel" tells not only about the Northern Kingdom as a socio-political entity, but also an entity in a special bond to Yahweh. The choice of a special terminology to

¹See the discussion in Harper, 376-377; and more recently, Emmerson, 114-115. For a more detailed and comprehensive review of various opinions see Barthélemy, 596-600; who also proposes the following translation: "Juda est encore en recherche à côté de Dieu." He explains that this means that its God was not sufficient to stabilize Judah, who continued to seek relationship with the idolatrous worships (p. 600). In my view the verb used in this instance has the same root as the verb used in Jer 2:31 describing the wandering of God's people away from God.

²Andersen and Freedman, *Hosea*, 601-602; Davies, *Hosea*, 270, notes that taking the MT at face value leads to understanding the statement as critical of Judah.

³Harper, 376.

characterize Yahweh is certainly not by chance and provides what was in fact expected for His people.

Related Names and Their Combinations

The study of the related terms such as "Ephraim," "Judah," and "Jacob" by scholars has contributed to delineating the referents of the designation "Israel" as it stands in parallelism with them. They have functioned as a measuring line to determine whether the designation "Israel" refers to the Northern Kingdom, the Southern Kingdom, or both kingdoms as a whole of God's people.¹ They have also been used to indicate whether "Israel" refers to a political, a cultic, or religious entity. The purpose here is not only to delineate the entity they refer to but to find out how they affect our understanding of "Israel." In other words, I have attempted to determine their referent and function in the book of Hosea. They are considered successively according to the number of their occurrences.

The Related Name "Ephraim" in Hosea

"Ephraim" shares with the name "Israel" and other related names the fact that they are objects of debate as to etymology. It is, however, generally associated with the root עֲפְרָיִם, especially as it makes sense in the context of the

¹Danell, 137, has argued that "the passages where Judah or Ephraim occur in association with Israel are decisive for the content of the latter name."

book of Hosea, itself, by the usage of the play on words in Hos 9:16 and 14:9 (Eng. 8) and also as it concurs with the Genesis narratives.¹

In the book of Hosea, among the related terms, "Ephraim" has been the most widely used for the purpose of specifying the referent of the designation "Israel." The international scene from the latter part of the eighth century (and in particular, the event of the year 733 B.C., when most of the Northern Kingdom was annexed by the Assyrian empire under Tiglath-pileser III),² until the total collapse of the Northern Kingdom as a state, has led

¹See Gen 41:52. In Gen 49:22, the root is also associated with Joseph, his father.

²See 2 Kgs 15:29. Herrmann, 248, has pointed out that apart from the "rump state of Ephraim," Israel had become an Assyrian province, which can be best understood in light of the Assyrian policy of expansion, which he describes as follows: "They created various degrees of dependence, since it was not their predetermined aim immediately to deprive each state of its independence and its own life. On the outer periphery of their sphere of influence, in the outermost states of the empire, the Assyrians at first contented themselves with declarations of loyalty from the native rulers. The latter thus entered into a vassal relationship and had to pay tribute. If, however, they failed to pay tribute, or cherished ideas of revolution, or took part in anti-Assyrian coalitions, the Assyrians moved on to the second stage of their policy of expansion. They reduced the state concerned, made areas of it into provinces and appointed a vassal friendly to Assyria to govern what remained. The formation of provinces was regularly associated with deportation. Only when a vassal of a rump state dared to conspire against Assyria did the great king take the third and final step, completely exterminating the remnants of the state and making the fragment that remained into a province. We can see easily how these three steps followed each other in succession from the way in which the northern state of Israel was treated" (pp. 244-245).

to the inference that "Ephraim" in the book of Hosea during that decade refers to what remained of Israel in those years. The situation is more complex, however. If it is true that a major portion of the Northern Kingdom fell under Assyrian control, it remains to be convincingly proved that the term "Ephraim" is to be understood within the restriction of that tribal territorial boundary¹ and not, as is generally accepted, that the term "Ephraim" refers *pars pro toto* to the whole state of northern Israel. However, even though there is a wide consensus that the related term "Ephraim" refers to the Northern Kingdom, the extent of its territory has been the object of discussion, so much so that Mays insists against Alt and Weiser that "Ephraim is a synonymous name for Israel, and not an indication that the socio-political entity exists only as a rump-state reduced virtually to the tribal territory of Ephraim by the invasion of Tiglath-pileser in 733."²

Not only is "Ephraim" considered a synonym of "Israel," but also a metonymy.³ It is, however, more accurate to view "Ephraim" as a *synecdoche* of the designation "Israel," the Northern Kingdom. This usage,

¹The territory of Western Manasseh was also among the territories not under Assyrian control.

²Mays, *Hosea*, 83; see also W. L. Reed, "Ephraim," *IDB* (1962): 2:120-121, who advocated the idea of Ephraim being a rump-state. Wolff, *Hosea*, 91, provides a refutation of this hypothesis.

³Stuart, *Hosea-Jonah*, 85.

common to Isaiah, Ezekiel, Jeremiah, Obadiah, and Zechariah, is best explained that the tribe of Ephraim, which has played a major role in the history of the twelve tribes in terms of leadership¹ and influence,² came to have a place of preeminence among the ten northern tribes. Its geographical situation at the center of the tribes was also significant for political and cultic reasons.³

The delineation of the designation "Israel" by means of its parallelism with "Ephraim" has also been understood to function the other way around. Wolff for example has argued that

when Hosea places "Israel" parallel to Ephraim, it is obvious that he usually means the people of Yahweh (4:15; 5:9; 8:2, 3, 6, 14; 9:1; 10:1; 13:9; 14:2, 6) and not merely the "inhabitants of the northern kingdom of Israel" in distinction to Judah.⁴

This remark points out that the related name Ephraim is not to be limited to its geographical connotation or a tribal territory. "Ephraim" is primarily a designation for a people--even if most certainly this entity refers to a people in a circumscribed territory, namely the whole of northern Israel.

¹Both Joshua and Samuel came from this tribe. Cf. Num 13:8; 1 Sam 1.

²See the implication of the narratives of Judg 7:24; 8:1; 12:1.

³Siegfried Herrmann, "Ephraim," *ABD* (1992), 2:551-553.

⁴Wolff, *Hosea*, 164.

The only instance where "Ephraim" is unequivocally a geographical designation is in 5:9, where it is predicted that "Ephraim will become a desolation in the day of rebuke." The interpretation of the other instances makes sense if "Ephraim" is understood as a group designation, namely the people of the Northern Kingdom of the time of Hosea, or as is the case in 13:1, where a retrospective of the past indicates that "Ephraim" here is more specifically a tribal designation, it is alluded to because of the dominant place occupied by the tribe among the tribes of Israel.¹

It is, therefore, as God's people that the designation "Ephraim" is employed in Hosea and not merely as a geographical and political entity, although these connotations are assumed. The reference to the political maneuver of this entity is certainly alluded to in 5:13; 7:11; 8:8-9, but the predominant aspect of the kingdom that is dealt with in Hosea is the religious one. This is because of its disloyalty to the covenant with Yahweh, and its subsequent sinking into idolatry, that throughout the book a lawsuit is addressed against Ephraim, and that its end as a sociopolitical entity is determined. Furthermore, it is significant that in the last chapter of the book, the call to return to God, as a total reorientation of one's life towards the allegiance to God, includes a pledge not

¹Davies, *Hosea*, 286.

only to forsake idolatry, but also a determination to negate the recourse to political or military solutions in terms of salvation through Assyria.

In the book of Hosea, the usage of the related term Ephraim has served to make a clear distinction between the Northern and the Southern Kingdoms of the eighth century B.C. The name of the tribe "Ephraim" and its history, in particular its call to leadership that it failed to assume in the early days of "Israel," have also provided a means to point out the loss of distinctiveness and the fall of God's people in the Northern Kingdom who have mixed with the outside peoples.¹

The overwhelming number of usages of the related term "Ephraim" occur in negative contexts accusing them of idolatry (Hos 4:17; 5:3²; 5:5; 8:11; 14:9); sickness (Hos 5:13; 7:1); of ephemeral loyalty (Hos 6:4); iniquity and sin (Hos 7:1; 13:12); lies and violence (Hos 12:1,2); silly political maneuvering (5:13; 7:11; 12:2); self-righteousness (Hos 12:8); and the numerous passages expressing punitive judgment as expressions of the covenant curses or as signs of its noted alienation (5:9; 5:14; 7:8; 7:13; 9:3; 9:11; 9:13; 9:16; 10:6; 10:11; 12:1). The only texts in which Ephraim is spoken of in a positive way (e.g., Hos 9:8; 11:3; 13:1) end up emphasizing the weight of its accountability. In other words, the privileges of its blessings are framed

¹Hos 7:8-9.

to contrast with the depth of their fall and alienation from Yahweh.

The only text where a ray of hope seems to emerge from the depth of despair of Ephraim is in Hos 8:11. This text is not an unconditional promise of the survival of "Ephraim" as a socio-political entity per se. Rather, it is a revelation of the depth of God's love for His people--even those from the Northern Kingdom, who would be dispersed and subsequently repent. They will find their identity in Yahweh as their Father, and follow Him instead of other gods.¹

The death of "Ephraim" is unequivocally emphasized even in the subsequent chapter (Hos 13). As stated in this work, the eschatological nature of Hos 11:8-11 provides the correct perspective for its interpretation.

The Related Name "Judah"

The study of the designation "Judah" has been dominated by a discussion of the redaction of the text of Hosea. The assumption, according to which the prophet Hosea addressed only the Northern Kingdom, has led to the view that the mentions of Judah are due either to textual

¹This is precisely the reversal of what the people were indicted for; namely, forsaking and forgetting Yahweh and going after other gods.

errors,¹ or to an exilic or postexilic redactor.² This latter view built on the assumption that the presence of the term "Judah," numerous in Hosea even compared to other writing prophets,³ is indicative of redactional input from the Southern Kingdom in subsequent times. Arguments for the selection of the passages that are considered authentic differ considerably among scholars, as shown above.⁴

The designation "Judah" occurs fifteen times in the book of Hosea with unequivocal reference to the Southern

¹H. L. Ginsberg, "Hosea," *Encyclopedia Judaica* (1971), 8:1010-1024, postulates that the errors come from the fact that the letter yod used as an abbreviation for the name "Israel" was subsequently confused, resulting in six occurrences of the term "Judah" (5:12, 13, 14; 6:4; 10:10; 12:3) (col. 1016).

²Opinions range from the extreme position of, among others, K. Marti, *Das Dodekapropheton*, KHC 13 (Tübingen: J. C. B. Mohr, 1904), 8, who rejected the authenticity of all the mentions of Judah, to Harper, clix, who attributed most of them to a later editor in the Southern Kingdom to a so-called mediating position advocated by Emmerson, 57. Eissfeldt, 387, already refuted such assumptions. See also Danell, 139, who favors the authenticity of the occurrences of "Judah."

³van Selms, "The Southern Kingdom in Hosea," 101, has compared the percentage of the occurrences of the term "Judah" in the prophetic writings, with the following results. Compared to their respective number of verses mentioning "Judah," Hosea has 7 1/2%; Amos has 2 1/2%; Micah less than 2%; Zechariah 5.7%; and Joel 6.9%.

⁴Even redaction critical studies of the book of Hosea acknowledge that all the oracles concerning Judah cannot be relegated to supposedly Judean redactors. See Thomas Nauman, *Hoseas Erben. Strukturen der Nachinterpretation im Buch Hosea*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 131 (Stuttgart: Verlag W. Kohlhammer, 1991), 88, who purposed to strengthen the theological weight of the so-called anonymous voices in the background of the book of Hosea, which contributed to its final form (p. 16).

Kingdom. This is particularly clear when it stands in parallelism to "Israel" (the Northern Kingdom), from which it is being distinguished in contrast as in Hos 1:7; 4:15, or simply in a complementary parallelism as in Hos 1:1; 2:2 (Eng. 1:11); 5:5, 10, 12, 13, 14; 6:4, 11; 8:14; 10:11; 12:1, 3 (Eng. 2, 4). At times the term "Judah" is qualified in construct in the expressions "house of,"¹ "sons of"² and "princes of."³ In all its occurrences in Hosea, "Judah" is a group designation referring to the segment of God's people residing in the boundaries of the Southern Kingdom. The geographical connotation is not the primary focus of the prophet, although it is implied in the designation. It is as a state that it is referred to in Hos 1:7⁴ and 5:12, 14, where the political aspects of its identity are substantiated by the mention of international relationships in Hos 5:13.

The distinction between its statehood and its people, however, is difficult to make when the term "house of Judah" is employed, as is the case in the latter references. This is not necessarily so when the expression "sons of Judah" is used, where statehood is not a factor. This is the case in an eschatological and messianic oracle describing the

¹Hos 1:7; 5:12, 14.

²Hos 2:2 (Eng. 1:11).

³Hos 5:10.

⁴Andersen and Freedman, *Hosea*, 143.

reunion of the sons of Israel with the sons of Judah under one leader.¹

In the book of Hosea, both the leadership and the people of Judah are indicted, and in several instances they are threatened to share the fate of the Northern Kingdom, even though in the first chapter compassion and deliverance are promised to "Judah." This is not so from the fourth chapter on, where Judah is warned not to follow Israel's/the Northern Kingdom's example, to the last explicit mention in Hos 12:3 (Eng. 4) where the judgment tone of the oracles addressed to "Judah" is unquestioned except for 12:1 (Eng. 11:12). The most likely explanation of this difference in message in regard to "Judah" is that the two kinds of oracles may have been delivered at different times.

The immediate threat of Assyrian invasion and expansion is the issue of the declaration in the first mention of "Judah," and the others look beyond this event and allow a time between the judgment of the Northern Kingdom and that of Judah. Furthermore, as was the case in the book of Amos, the book of Hosea does not allow a complacent attitude toward the Southern Kingdom. On the contrary, as is explicit in the second major section of the book, Judah is also the object of God's judgment.

¹Hos 2:2 (Eng. 1:11).

The Related Name "Jacob" in Hosea

The study of the related term "Jacob" in the book of Hosea, even more than in the book of Amos, where there are explicit mentions of episodes in the patriarch's personal life, is of great importance not only to understanding Hosea's theology, but also as a challenge to source critics' presuppositions regarding the late date ascribed to the pentateuchal material. The implications of the conclusions one draws as to the relationship between Hosea's usage of the patriarchal name and the Jacob narratives in the book of Genesis are the issues involved. As Walter C. Kaiser sums it up:

For if Hosea knew in his eighth-century setting a sequence of the Jacob narratives that involves approximately or exactly the same text form as we currently possess in Genesis, then the propriety of entertaining the existence of a document such as an alleged eighth-century "J," an alleged seventh-century "E," or even a sixth-century combined "JE" as the sources from which the writer of Genesis drew his material for the Jacob narrative is completely passé.¹

It is a known factor that the reference to Jacob in Hos 12 is a notorious *crux interpretum*.² All the

¹Walter C. Kaiser, Jr., "Inner Biblical Exegesis as a Model for Bridging the 'Then' and 'Now' Gap: Hos. 12:1-6," *JETS* 28/1 (1985): 36. See the significant contribution of U. Cassuto, "The Prophet Hosea and the Books of the Pentateuch," *Biblical and Oriental Studies*, vol. I, *Bible* (Jerusalem: Magnes Press, The Hebrew University, 1973), 79-100.

²See Steven L. McKenzie, "The Jacob Tradition in Hosea 12:4-5," *VT* 36/3 (1986): 311, who notes that chief among the difficulties present in the passage are "the questions of the origin of the Jacob tradition reflected in Hos. xii and its relation to the Genesis account and the

occurrences of the name "Jacob" here occur in a section containing the main poems in which Israel's sinfulness is traced in her past by means of historical retrospect.¹

Of the three occurrences of the name "Jacob," the last, which is in 12:13 (Eng. 12), indisputably designates a personal name. Several times various episodes of the patriarch's personal life are alluded to throughout the chapter (vss. 4, 5, 13--Eng. 3, 4, 12) with clear reference to the Jacob narratives as recounted in Gen 25-35. The difficulty comes when attempting to identify the referent of "Jacob" in Hos 10:11 and Hos 12:3 (Eng. 2), where in both instances the term "Jacob" is used in parallelism with "Judah."²

The MT of 10:11 reads as follows:

וְאֶפְרַיִם עֹנָה מִלְמָדָה אֶהְבֵּתִי לְרוֹשׁ
וְאֲנִי עֹבְרָתִי עַל-טוֹב צִוְּיָהּ
אֶרְכִּיב אֶפְרַיִם! חֲרוֹשׁ יְהוּדָה יִשְׁדָּד-לּוֹ יַעֲקֹב:

I translate as follows:

Ephraim is a trained heifer that loves to thresh,
but I will come over her fair neck with a yoke,
I will harness Ephraim, Judah will plow,
Jacob will harrow for himself.

The interpretation of Hos 10:11 is often associated

message intended by the prophet for his contemporary audience in his citation of episodes from the story of Jacob."

¹See Eissfeldt, 386-387.

²For a review of the studies devoted to the investigation of Hosea's use of the Jacob narratives, see Kaiser, "Inner Biblical Exegesis as a Model for Bridging the 'Then' and 'Now' Gap: Hos 12:1-6," 36-46.

with the unconvincing assumption that the term "Judah" does not fit the context; accordingly, it is presumed that originally the designation "Israel" stood in its place.¹ Inevitably, this approach results in the attribution of the reference of the related term "Jacob" to the Northern Kingdom.² Furthermore, the referent is attributed to the Northern Kingdom on the basis of the following hypothesis:

Apparently in the northern tradition Joseph, as the favorite son of Jacob, was the heir of Jacob's princely rights, while the southern kingdom stressed the birthright of Judah after the repudiation of Reuben, Simeon and Levi in virtue of their misbehavior. Thus Ephraim, the most blessed of the sons of Joseph, is considered as the heir of Jacob and may be indicated briefly by "Jacob."³

Not only can the text as it stands appropriately be taken as genuine,⁴ but also a more inclusive interpretation

¹So Blenkinsopp, 131. See also Hunter, 153; Mowinckel, *Prophecy and Tradition*, 72, who argues that Ephraim and Jacob are identical entities and consequently contends that there is no room for a third party; see also Mays, *Hosea*, 144, although he interprets the parable as dealing with a period in which all Israel would have been involved. The same procedure of deleting "Judah" is also usually applied to Hos 12:3 (Eng. 2). See for example McKenzie, "The Jacob Tradition in Hosea 12:4-5," 311-312.

²So Whitt, 23.

³van Selms, "The Southern Kingdom in Hosea," 108.

⁴Wolff, *Hosea*, 185, argues for the originality of the passage, especially the mention of Judah. On structural grounds he argues that the threefold reference to Ephraim, Judah, and Jacob corresponds to the imperative verbs denoting a threefold exhortation of vs. 12 and to the three perfects, namely the threefold description of the nation's sins, in vs. 13a. He furthermore argues that there is sufficient evidence in the book that Hosea's concern extends beyond the Northern Kingdom to "Israel" as an entirety.

of the related term Jacob, namely that "Jacob" in this setting refers to both entities, Ephraim and Judah,¹ is more in accordance with the literary features of the verse.

Beyond the issue of the referent, the rationale for the usage of the related term "Jacob" is to be found in the following vs. 12: "Sow for yourselves for righteousness, reap in accordance with covenant loyalty (707), break up for yourselves fallow ground, for it is time to seek Yahweh until he come and rain righteousness on you."

The usage of the name "Jacob" is probably triggered by its association with repentance, which provides a note of hope in the midst of oracles of judgment against God's people in its entirety. In itself it contains an invitation to turn to God as the patriarch did in critical moments of his life because he was reaping the consequences of his own deceitfulness.² In the related term "Jacob," therefore, are wrought messages of both judgment and salvation for God's people of the eighth century.

In the twelfth chapter,³ where three sections can be

¹van Rooy, 242.

²For a significant and thorough discussion on the relation between Hosea's usage of the name "Jacob" compared to the Genesis narratives about the patriarch, see Kaiser, "Inner Biblical Exegesis as a Model for Bridging the 'Then' and 'Now' Gap: Hos 12:1-6," 33-46.

³A survey of the numerous questions posed by this section is provided by Kaiser, *ibid.*, 37-46, and need not be repeated here except for those directly useful for this investigation.

discerned,¹ the difficulty of interpreting the referent of the term "Jacob" in vs. 3 (Eng. 2) resides in the fact that it is not clear whether the parallelism of this designation with Judah is *synonymous*² or whether the indictment against "Jacob" recapitulates what was said about both "Ephraim" and "Judah."³ It should be observed that in both instances, where the term Jacob is used in parallelism with "Judah" it is preceded by words of condemnation towards Ephraim. Furthermore, in both contexts, it is also followed by a call to repentance, a time to seek Yahweh (10:12; 12:4 [Eng. 3]). It is reasonable to suppose that "Jacob" refers to or rather concerns both segments of God's people, the Northern and the Southern Kingdoms, even though the following developments narrow the focus to the Northern Kingdom, that is, "Ephraim."⁴ This is corroborated on a formal level by the chiasmic structure discerned in vss. 4-9 (Eng. 3-8):⁵

¹In agreement with Albert de Pury, "La Tradition patriarcale en Genèse 12-35," *Lumière et Vie* 37 (1988): 29, who notices that each of the three sections (vss. 1-7; 8-11; 12-15) begin with the description of the sin of "Israel" in the present, followed by the allusion of the behavior of the patriarch Jacob, in opposition to Yahweh's good deeds (vss. 4-5; 9-10; 13-14) ending with the announcement of what Yahweh will do in the future (vss. 6, 11, 15).

²Andersen and Freedman, *Hosea*, 594-595.

³As suggested by Wood, 216.

⁴See Hos 10:11-15 and 12:8ff.

⁵Sylvain Romerowski, "Le prophète Osée prêche sur l'histoire de Jacob: Osée 12," *Hokhma* 52 (1993): 47.

- A Jacob, the deceiver (4a) (Eng. 3a)
- B Jacob's conversion (4b-5) (Eng. 3b-4)
- C Yahweh, God of hosts (6) (Eng. 5)
- B' Invitation to conversion (7) (Eng. 6)
- A' Ephraim, the deceiver (8-9) (Eng. 7-8)

The indictment against God's people moves from both kingdoms to focus on Ephraim, especially when specific sins are targeted, as is the case in vss. 8 and 9 (Eng. 7 and 8), namely deception and oppression, self-sufficiency, self-justification, and self-righteousness, and also when the specific retributive judgment is announced in vs. 15 (Eng. 14).

Commenting on the whole setting of chap. 12, Andersen and Freedman wrote that

the fluidity of Hosea's thought is particularly evident in this chapter. Centuries of history are compressed into a single sketch. Fragmentary glimpses of decisive moments in Israel's past are linked with the nation's present predicament. The comparisons are implied; there is no systematic development. Once more the ideas are juxtaposed in an artistic manner, and some statements seem to have more than one level of meaning, particularly when the familiar names, Israel, Jacob, Ephraim and Judah, are involved. Judah is the only term that refers exclusively to a political state of Hosea's own day.¹

It is appropriate to postulate that the name "Jacob" has more than one level of meaning, which seems to be the case for 12:3 (Eng. 2). There is a fluctuation from a group designation in this verse that echoes the story of the patriarch, himself, when he was worthy of retributive

¹Andersen and Freedman, *Hosea*, 594.

judgment, to the more explicit reference to the patriarch's narratives in Gen 25-35, in vss. 4 and 5 (Eng. 3 and 4). The transition from a communal to a personal designation is followed by a shift to a call to return to God in vs. 7 (Eng. 6), followed by an assessment of Ephraim's condition incorporated in a discourse in which God's pleads His case, so to speak, in a lawsuit fashion. In this latter section, Jacob is a personal entity, namely the patriarch. The chapter ends with a threat against Ephraim. These observations reveal the presence of a unity of the whole chap. 12 on a thematic level.¹

The figure of "Jacob" plays a significant role in the unity of the whole chapter.² Besides its occurrence in vs. 3 (Eng. 2) and the following development until vs. 7 (Eng. 6) and its usage in vs. 13 (Eng. 12), the key word *מַרְמָה* in vss. 1 and 8 (Eng. 11:12 and 12:7) remains the dominant subject throughout the chapter.³ The figure of "Jacob" provides a key to understanding the issue dealt with in this

¹Even the scholars who postulate that the material of this chapter consists of originally independent oracles discern a unity by means of thematic similarity and the presence of catchwords. See Whitt, 23; Wolff, *Hosea*, 208-218.

²A view also advocated by Cassuto, "The Prophet Hosea and the Books of the Pentateuch," 86.

³Wolff, *Hosea*, 208, has pointed out that in vs 15 Ephraim's bitter provocation is expressed by a similar sounding word (*תַּמְרוּרִים*). Furthermore, the same word is used by the patriarch Isaac to describe Jacob's usurpation of his brother's blessing (Gen 27:35).

chapter and also further provides significant clues to grasp one essential aspect of the nature of the lawsuit Yahweh makes against His people. Even if the episodes of Jacob's birth are alluded to in the text of Hos 12 with its association to the "seizing of the heel," the very name "Jacob" has also a different shade of meaning, namely that of "supplant, deceive," as attested in Gen 27:36. This is also taken into account and thematically fits in the setting of the twelfth chapter.¹

It is, therefore, significant for my purpose to acknowledge the reason for the usage of this related name "Jacob" in this setting. Assuming that the references to the patriarch Jacob in the Genesis narratives are prior to Hosea's usage of them,² is it merely for a word play that the term "Jacob" was selected because of its association

¹A view shared by McKenzie, "The Jacob Tradition in Hosea 12:4-5," 313, and also Lothar Ruppert, "Herkunft und Bedeutung der Jakob Tradition in Hosea," *Bib* 52 (1971): 488-504.

²With the majority of scholars, but against the hypothesis of F. Foresti, "Hos. 12: A Prophetic Polemic against the Proto-Elohistic Patriarchal Tradition," *EphCarm* 30 (1979): 179-200; and Whitt, 18-43, who postulates that "Hosea's references to Jacob reflect an earlier stage of the tradition than Genesis" (p. 19). He contends that the usage of the designations "Jacob" and "Israel," both names of the eponymous ancestor of the twelve tribes of the Hebrew people, fits in or after the 7th century, when these names and the idea of the unity of all twelve tribes began to play a strong role in the theology of the Jewish community. This view presents serious problems, not the least being in particular to justify why the unity of the twelve tribes would have been sought even on ideological grounds after the collapse of the ten tribes had been consummated in the 8th century, an event that is not contested historically.

with the idea of usurpation expressed by Esau in Gen 27:36? If Hosea was certainly aware of these word associations and effectively used them to make his point,¹ the usage of the name Jacob is not only justified for linguistic or stylistic reasons, it mainly serves the theological purpose of the fundamental issue of the book of Hosea.

The patriarch Jacob is not only the ancestor of a people of a biological or ethnic descent, but also his experience provided a paradigm outlining the conditions of God's people in Hosea's time and even the very nature of the "Israel of God" by which the prophets can call God's people to their true identity and destiny. In other words, the patriarch Jacob is characterized on the one hand as prototype of his descendants in their deceiving treacherousness,² and on the other hand, an experience of repentance, dependence, and total allegiance to Yahweh,

¹It is the same word *בית* used in Hos 12 to characterize the "house of Israel" which is used in Gen 27:35 by Isaac to describe Jacob's deceitful act to usurp the blessing that was intended for the firstborn son, his elder brother Esau.

²B. J. van der Merwe, "Echoes from the Teaching of Hosea in Isaiah 40-55," in *Studies on the Books of Hosea and Amos: Papers read at 7th and 8th meetings of Die O.T. Werkgenmeenskap in Suid Africa* (Potchefstroom: University of Pretoria, 1964-1965), 97. U. Cassuto, "The Prophet Hosea and the Books of the Pentateuch," 82-85, presents a different but not compelling view, according to which the analogy between the addressee of Hosea's day and the patriarch Jacob concerns the paradoxical state of being rebellious, all the while attempting to approach God.

which is narrated in the book of Genesis concerning the patriarch, is expected of God's people.

The debate among scholars has focused on whether what is said about "Jacob" should be understood positively¹ or negatively.² These two alternatives, however, are not mutually exclusive in the text.³ The reduction of the

¹Neef, *Die Heilstraditionen Israels in der Verkündigung des Propheten Hosea*. Stuart, *Hosea-Jonah*, 197, strongly argues that "the statements made about Jacob in chap. 12 are either neutral or positive, but not negative." See also Hartmut Gese, "Jakob und Mose: Hosea 12:3-14 als einheitlicher Text," *Tradition and Re-interpretation in Jewish and Early Christian Literature. Festschrift J. C. H. Lebram*, *Studia Post-Biblica* 36 (Leiden: E. J. Brill, 1986), 38-47; Ackroyd, 245-259.

²de Pury, "La tradition patriarchale en Genèse 12-35," 29; Daniels, *Hosea and Salvation History: The Early Traditions of Israel in the Prophecy of Hosea*, 14-15, 49-50; McKenzie, "The Jacob Tradition in Hosea 12:4-5," 311-322; Lyle M. Eslinger, "Hosea 12:5a and Genesis 32:29: A Study in Inner Biblical Exegesis," *JSOT* 18 (1980): 91-99; René Vuilleumier-Bessard, "Les traditions d'Israël et la liberté du prophète Osée," *RHPR* 59 (1979): 491-498; Rudolph, *Hosea*, 220-235; Robert B. Coote, "Hosea 12" *VT* 21 (1971): 389-402; Mays, *Hosea*, 161-171; Good, "Hosea and the Jacob Tradition," 137-151. Whitt, 24, extends the negative assessment of what is said about Jacob to vs. 5, suggesting that "Hosea's point is that Israel's present apostasy can be traced back to the time when Jacob took Beth-el as his personal god." This hypothesis is far-fetched, however. If it is correct that the life of Jacob provides a ground for comparison with God's people in Hosea's day, especially in vs 4a, to take Beth-el as Jacob's god is unproven.

³A number of scholars have postulated that vss. 5 and 6 are secondary precisely on the basis of the assumption that these verses with their positive connotation do not fit the context. See Yee, 229-237; Jochen Vollmer, *Geschichtliche Rückblicke und Motive in der Prophetie des Amos, Hosea und Jesaja*, *BZAW* 119 (Berlin: Walter de Gruyter, 1971), 107; Willi-Plein, 211-213. Some scholars who view vs. 5 as part of the negative assessment of the patriarch's behavior consider only vss. 6 and 7 as secondary; so Whitt,

issue to an "either/or" option overlooks an important feature in Hosea's theology, which precisely finds in the Genesis narratives the perspective from which to assess the critical situation of his contemporaries and at the same time to indicate a way out for those who would indeed follow the patriarch Jacob's itinerary.¹ As A. de Pury acknowledges, divine solicitude is not necessarily in contradiction with the judgment directed against the patriarch.² Two phases of the patriarch's life are used to show on the one hand the condition of God's people, and on the other hand to indicate the possible remedy to such a situation. For the latter, repentance is clearly advocated.

Jacob's struggle with the angel is understood as part of the process of repentance. Accordingly, there is no need to emend the MT reading of the preposition ^ל into a

24-26, and also Helmut Utzschneider, *Hosea, Prophet vor dem Ende: Zum Verhältnis von Geschichte und Institution in der alttestamentlichen Prophetie*, OBO 31 (Göttingen: Vandenhoeck & Ruprecht, 1980), 210.

¹Another perspective has been suggested by Kaiser, "Inner Biblical Exegesis as a Model for Bridging the 'Then' and 'Now' Gap: Hos 12:1-6," 39, who suggests that "the names 'Jacob' and 'Israel' continue to signify a mixed message: They mark the time when God met the ancestors of Hosea's day and blessed them in spite of all human effort, but they also signal the wasted effort to earn or work for the blessing that God already had decided to freely give them."

²de Pury, "Osée 12 et ses implications pour le débat actuel sur le Pentateuque," 185.

³The preposition ^ל can have an adversative connotation and be the equivalent of ^{על}, as pointed out by Williams, 53. See also Kaiser, "Inner Biblical Exegesis as

designation for God **אל** as the subject of the word **יִשָּׁר**, which is consequently understood to derive from the root **שָׁרַר**.¹ Instead, "Jacob" should be seen as the subject of all the verbs in vss. 4 and 5 (Eng. 3 and 4), except the last colon where God is obviously the subject of the verb **רָבַר**.

Accordingly, the root of the word **יִשָּׁר** is best understood to be **שָׁרַר** as an allusion to Gen 32:29,² particularly the change of Jacob's name to "Israel" with the subsequent explanation **כִּי שָׂרִית עִם־אֱלֹהִים וְעִם־אָדָם וְתִכְלֵ** "For you have striven with God and with men and have prevailed".³ Even though the vocabulary of the remnant idea is not explicit in chap. 12, the concept of a remnant is

a Model for Bridging the 'Then' and 'Now' Gap: Hos 12:1-6," 40.

¹As does Whitt, 32, who, to make sense of the whole verse, is forced to delete the word **מִלֵּאךְ**. Even then, it brings more problems to the verse, for it would require that the subject of two verbs in 5b be supplied, as he does in his English translation. The vs. 5ab (Eng. 4ab) as it stands requires the same subject, which is best understood to be Jacob himself. It flows more naturally to have Jacob the subject of the whole vs. 5 (Eng. 4) except the last clause, following the pattern of vs. 4 where he is unquestionably the subject of all the verbs.

²So interpreted by a number of scholars, such as McKenzie, "The Jacob Tradition in Hos 12:4-5," 313; Ruppert, 496; and William L. Holladay, "Chiasmus, the Key to Hosea 12:3-6," VT 36 (1966): 56.

³McKenzie, "The Jacob Tradition in Hosea 12:4-5," 314.

presupposed in the usage of the name "Jacob." The episodes of his itinerary retold in this section of the book of Hosea provide the setting for a such concept.¹

In vs. 4 (Eng. 3) "Jacob" is characterized by his reprehensible ways and deeds and by his struggle to overcome those ways in his encounter with God. The following two lines of interpretation representing two phases in Jacob's personal life lead to this conclusion. The first, the negative, is developed in vs. 4a (Eng. 3a), where Jacob is described as a deceiver;² the second, a positive connotation, is explained in vss. 4b and 5 (Eng. 3b and 4), where the repentance, the weeping,³ and the seeking of God's favor are described as a model to be followed by God's

¹So Stuart, *Hosea-Jonah*, 197.

²With Whitt, 28-29; it fits the context of Hos 12 to interpret the verb **נִסְּבָה** in vs. 4a as a denominative with a negative connotation "to supplant, to take the place by deception," based on the Arabic where the verb literally means "to follow at the heel of, in the footsteps of." See Edward William Lane, *Arabic-English Lexicon*, book 1, part 5 (New York: Frederick Ungar Publishing, 1956), 2097-2098. This view does not contradict the etymology provided in Gen 25:26, especially given the development of the relation between Jacob and Esau, and the trick to which Jacob resorted to get his brother's birthright (see Gen 25:29-34). The semantic range of the verb allows such levels of meaning.

³The weeping is a part of the expressions signaling Jacob's repentance, contrary to Hauret, 241, who interprets Jacob's weeping as part of a deliberate trick to obtain some advantage. Furthermore, there is no contradiction in the weeping of the patriarch in the setting of his overcoming, as noted by Aage Bentzen, "The Weeping of Jacob, Hos. 12:5a," VT 1 (1951): 58-59; followed by Ackroyd, "Hosea and Jacob," 250-251.

people of Hosea's days.¹ In fact, what is expected from God's people in Hosea's time is encapsulated in Hos 12:7 (Eng. 6), to "return to God, to observe kindness and justice and also to wait continually for God."²

Moreover, Hosea identifies with Jacob's experience so as to consider himself, along with God's people whom he was addressing, as the beneficiary of God's revelation as He spoke to them.³ "He found Him at Bethel, and there He spoke

¹This perspective of the text is shared by Romerowski, 33-66, who points out that the teachings found in the book of Genesis have provided Hosea the elements of his argumentation, which consists in demonstrating that the Israelites are far from a consistent and good imitation of the patriarch. For this latter has gone through conversion which has changed his relation with Yahweh. He situates the two phases of the life of Jacob as separated by his experience at Peniel. Jacob before this encounter with God was characterized by his deceitfulness and self-centered life, whereas after Peniel he is characterized by repentance and dependence on God (p. 63). A similar view is shared, in a recent article, by Karl William Weyde, "The References to Jacob in Hos 12:4-5: Tradition-Historical Remarks," in *Text and Theology: Studies in Honor of Prof. D. Theol. Magne Saebø* (Oslo: Verbum, 1994), 381.

²The last element of the requirements, the concept of waiting on God, is also repeatedly found in the writing of another eighth-century prophet, Isa 25:9; 26:8; 30:18; 33:2; 40:31; 51:5; 60:9. It negates self-reliance as displayed in the text by "Ephraim" (Hos 12: 9 [Eng. 8]) and throughout the book of Hosea by both the Northern and the Southern Kingdoms.

³Against Whitt, 35, the attempt to take the term Bethel as a name of a god instead of a locative accusative is too hypothetical to be convincing. The text most likely refers to the theophany at Bethel where God appeared and spoke to Jacob (see in particular Gen 28; 35). The latter chapter begins with the purification and reformation of Jacob and his household. There is also an emphasis that Bethel is a place where God spoke to Jacob (Gen 35:13, 14, 15).

with us," declared the prophet (Hos 12:5, 6; Eng. 4, 5), in solidarity with the patriarch's experience.¹ This feature reinforces the notion of corporate solidarity. This theological device is also an opening to indicate what is salvific for the people to do, as the following vs. 7 (Eng. 6) explicitly summons them to do, namely to "return to your God, to observe covenant loyalty (תּוֹמָה), and justice (צִדִּיקָה), and continually wait for God," which is the quintessence of God's covenant stipulations precisely negated by His people as shown in the lawsuit against both segments of His people in every section of the book.

The seeming abruptness in the transition from vs. 4a (Eng. 3a) to vss. 4b-5 (Eng. 3b-4) in fact signals a turning

¹In my view this is a better explanation shared by Davies, *Hosea*, 276, and others, than the recourse to emendation from עַמִּי to עַמִּי on the basis of the LXX and the Syriac reading as does Whitt, 35, and earlier Wolff, *Hosea*, 207, and Rudolph, *Hosea*, 222; or to the hypothesis advanced by M. Dahood, "Ugaritic-Hebrew Philology," *BibOr* 17 (1965): 32, according to which עַמִּי is a third masculine singular suffix plus עַמִּי, a rare bi-form of עַם. It is also more in accordance with Hosea's theology to read עַמִּי as referring to the first-person plural as a corporate group rather than the third-person singular as do Andersen and Freedman, *Hosea*, 614-615, on the basis that it is attested elsewhere, as noted by Kuhnigk, 146. Furthermore, Kaiser, "Inner Biblical Exegesis as a Model for Bridging the 'Then' and 'Now' Gap: Hos 12:1-6," 45, with insight contends that "the shift from 'him' to 'us,' from the patriarch to the nation, is at the heart of the prophet's design." This is possible because of the biblical principle according to which a posterity can be represented in their ancestor; likewise it is possible for the descendants to continue what was begun in their titular representative (see p. 45, citing Ps 66:6; Exod 13:8, 14; Deut 5:1-5; 6:20-21; Josh 24:5-8; and also in the NT, Heb 7:9-10; Rom 4:23-24).

point in the life of Jacob, as a sign of a possible reversal of fate of God's people whom Hosea addressed as they follow the patriarch's example in repentance, all the while preserving God's sovereignty upon whom depends salvation. Both aspects are masterfully preserved in the book of Hosea,¹ as was the case in the book of Amos.²

In light of these findings, the issue of chap. 12 is not the alleged choice of an ancestor, which the community of the eighth century has to make between Jacob and Moses,³ but rather a call to follow in the steps of the patriarch Jacob, especially as he turns to God in repentance and allegiance.

An important implication of the usage of the name "Jacob," even as it crosses over from the patriarch to the people and back and forth, is that Israel's identity and destiny is linked to this foundational and fundamental experience of conversion to Yahweh in the likeness of that

¹Emmerson, 54, has signaled that "the existence in the book of Hosea of two distinct theologies of repentance, the one emphasizing Yahweh's gracious unmerited initiative in salvation, the other regarding the nation's repentance as the prerequisite to restoration, is illustrated by the difference in the conclusions reached by commentators." To take into account the whole material of the book of Hosea as contained in the MT, inevitably leads to the conclusion that both views need to be held in tension, and one need not be dismissed in favor of the other.

²See Hasel, *The Remnant*, 204-206.

³So is the thesis of de Pury, "Osée 12 et ses implications pour le débat actuel sur le Pentateuque," 206-207.

of the patriarch. Consequently, it is correct to understand the etymology of the name "Israel" to derive from the root **יָרָא** employed in Hos 12:4 (Eng. 3) to describe Jacob's experience of repentance further explicated in the following verse.

The implicit mention of Moses in vs. 14 (Eng. 13) serves another purpose. This time it is the acts of Yahweh for the benefit of His people (the fact that Israel was kept through a prophet is in parallelism with the acts of Jacob who "kept sheep" for a wife) (vs. 13; Eng. 12). It is debated whether the description of Jacob's acts are to be interpreted positively¹ or negatively.² In other words, should Jacob's deeds in vs. 13 (Eng. 12) be understood as reprehensible in this setting?³ Or are they included here as necessary story-line components on the basis of the key

¹As advocated by Coote, "Hosea 12," 400-402, who read the common thematic pattern between the Exodus narrative and Jacob's story to be a bride-rescue story. "As Jacob travelled to a foreign country to take a wife and bring her back, so Yahweh also went to a foreign country to take a wife and bring her back" (p. 401). Also Ackroyd, "Hosea and Jacob," 246.

²So Davies, *Hosea*, The New Century Bible Commentary, 282; Whitt, "The Jacob Traditions in Hosea and Their Relation to Genesis," 27; Henry McKeating, *The Books of Amos, Hosea and Micah*, The Cambridge Bible Commentary (Cambridge: The University Press, 1971), 145-146.

³So Davies, *Hosea*, 282, who comments that "the terms and episodes chosen for citation (cf. Gen. 27:42-45; 29:15-30), are designed to show the ignoble side of the patriarch's life." Also Wolff, *Hosea*, 216, who understand the parallelism as antithetical; and McKeating, 145-146.

word ~~עַם~~¹ or just for didactic purpose?² Even if this remains an open question, not decisive for the understanding of the referent of the related term "Jacob," which it is beyond the scope of this dissertation to attempt to solve, the referent of the related term "Jacob" is unequivocally a personal designation, namely the patriarch Jacob. The consideration of the episodes of the patriarchal life that are evoked in Hos 12, however, has indicated that it is "Jacob" as he turned to God from a life of deception and self-centeredness, which is presented to God's people in Hosea's day as an invitation to follow in his steps all the way through until genuine repentance and, thereby, fulfill their real destiny, already signified through their name "Israel."

The Usage of the Word "People" in Hosea

An examination of the seventeen usages of the word ~~עַם~~ in the book of Hosea is enlightening in many respects concerning the referent of the designation "Israel." It reveals first of all that the addressee under indictment is considered to be God's people (cf. Hos 4:6, 8, 12; 6:11; 11:7). This is further corroborated by the fact that even the threat of destitution in 1:9 presupposes the election.

¹As advocated by Stuart, *Hosea-Jonah*, 197.

²As suggested by Andersen and Freedman, *Hosea*, 621, who caution that the stories contain particulars that do not apply to Hosea's purpose, but which he left unchanged.

Likewise, the restoration of a covenant relationship between Yahweh and "Israel" as in 2:1 from the status of "not my people" to another status, "sons of the living God," leaves no doubt that it is as God's people that "Israel," the Northern and the Southern Kingdoms, are addressed.

Second, God's people are in a state of apostasy, distancing themselves from God (11:7), questioning the validity of God's law (they contend with the priest, 4:4, 6); they have stopped giving heed to the Lord (4:9). As a result, they are depicted as a people who have become idolatrous (4:12). The whole of God's people, namely the people, the cultic and political leadership, have abandoned their allegiance to Yahweh.¹ Consequently, the covenant curses of invasion, destruction, and exile are predicted as inevitable.²

As with the designation "Israel," the usage of the term "people" in relation to "Israel" fluctuates as it refers to both the Northern and Southern Kingdoms (6:11), or to the Northern Kingdom alone as in Hos 1:9; 10:14; and 11:7; or to part of that kingdom, the people of Samaria (10:5), or to an eschatological entity issued from national "Israel" both north and south after its collapse, as in 2:1. It also refers to an entity from these peoples who were not

¹See Hos 5:1.

²See Hos 5:11-14; 8:3; 9:15-17; 10:14-15.

called God's people but who become so by virtue of God's compassion.¹

Summary and Observations

This study has revealed that the designation "Israel" in Hosea is a dynamic concept capable of various connotations. The entities it designates are either situated in the past, the present, or the future, always in continuity and certainly in reference to one another.

In itself, because of its link with the personal patriarchal name Jacob/Israel, particularly in his encounter with God, the theological meaning of the name "Israel" goes far beyond ethnic, socio-cultural, political, or economic aspects. Further association with a tribal name such as Ephraim also helps to delineate the contour of its referents.

By means of the evocation of several episodes of the history of Israel since its inception in the choice of the patriarch in particular, Jacob/Israel, and its creation as a state, "Israel" in the book of Hosea is

1. a personal name (e.g. 12:13) (Eng. 12:12)
2. a socio-political entity (the Northern Kingdom of the eighth century) (e.g. 1:1)
3. both the Northern and the Southern Kingdoms (e.g.

¹See 2:25, "I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, and I will say to those who were not My people, You are My people. And they will say, my God."

6:10)

4. the twelve-tribe confederation (e.g. 13:1)
5. a religious and cultic entity in a state of idolatry and apostasy in the eighth century B.C. (e.g. 8:3)
6. the people in distinction to its leadership (5:1)
7. a people who have lost the prerogatives of being in a covenantal relationship with God by virtue of its election; consequently, it is deprived of the gift of the land as an expression of a change of status and an announcement of a turning point in God's dealing with His ever-present plan to bless the peoples (e.g. 8:8)
8. a future religious entity, a people of Israelite descent who respond to the call to return to God and give their allegiance to the Messiah (3:5)
9. a people from other countries who are called God's people and who were not so (2:25)
10. a potential righteous remnant distinguished by their returning to Yahweh and by their walk in His ways (14:2).

In the book of Hosea the qualified expressions such as "sons of Israel" and "house of Israel" are susceptible of various referents. The latter is used to refer to the Northern Kingdom as a socio-political entity (1:4, 6; 5:1; 12:1), but it is also employed to designate the totality of God's people, both the Northern and the Southern Kingdoms (6:10). The former is generally used to designate the Northern Kingdom, although there is a transition from a

political entity to a spiritual one in Hos 3:1-5, referring to a segment of God's people subsequent to the collapse of the state of Israel.

The related term "Ephraim," which has helped in various contexts to specify the referent behind the designation "Israel," unequivocally designates the Northern Kingdom as a political and also religious entity. It is also employed to refer to one of the tribes, actually a former leading tribe among the northern tribes, geographically at the core of the whole of Israel. As such its example in the past has provided the prophet a means to compare the failure of this entity with that of the whole Northern Kingdom of the eighth century. Even if the Southern Kingdom is never out of the concern of the prophet, especially in chaps. 4-14, Ephraim, the Northern Kingdom, is certainly the main focus of the prophecies of Hosea, as shown in this work. The usage of this term has served to delineate the referent of "Israel" in various settings. The ten-tribes kingdom is repeatedly indicted for being comprehensively in a state of apostasy both politically and religiously; failing to trust in God, preferring rather to be occupied in maneuvering political alliances with the eighth-century international powers, which they thought were to their benefit, but which were unable to solve their problems, as they were admonished, all the while claiming to be in a covenantal relationship with God. Furthermore,

Ephraim is described as adopting the Canaanite culture centered on Baal worship and its rituals, instead of being a counterculture for the sake of representing the true God, whom they were elected to reveal to the peoples. Consequently, Ephraim is predicted to lose the meaning of its own name and destiny; it will bear no fruit (9:16), and as a repudiated wife it will not remain in Yahweh's house or land (9:3, 15).

The usage of the related term "Judah" has served in its occurrences to delineate the reference of the designation "Israel" to which it stands in parallelism, because it is unequivocally always in reference to the Southern Kingdom. It is referred to as a socio-political entity by means of combinations such as the "house of Judah" (1:7). In its first occurrence, it is promised a continuity of existence beyond the collapse of the Northern Kingdom; however, it is subsequently described as an entity that also abuses its prerogatives and is to be judged accordingly (5:10; 10:11). Judah, also, specifically refers to a cultic community in a covenantal relationship with Yahweh, but disloyal to Him (6:4), and rebellious (12:1). Judah as a people have abandoned Yahweh, not counting Him as the source of their security; instead they relied on their fortified cities (8:14). They will also suffer a reversal of fate from election to destitution (6:11).

During the course of the indictments, various

entities within "Israel" are directly targeted. These entities range from the leadership, namely the king (10:15) to the political leaders, the princes (5:10; 7:3-16; 8:4, 9-10; 13:10), the army (10:13), the religious leaders (that is, the priests), and the people.

Through consideration of the metaphors and similes borrowed from several configurations to designate God's people, variously called "Israel," "sons of Israel," "house of Israel" "Ephraim," "Judah," "Jacob," it appears that the people, along with the whole of the socio-political and religious institutions and practices, are in a state of apostasy. Various metaphors and similes are used to indicate this condition. Accordingly, "Israel" is compared to a wife who is unfaithful, a rebellious son, an unwise unborn, a stiff-necked domestic animal, a silly bird. Not only that, but also God's people are trapped--incapable of returning to God. Referring to Hos 5:4 and 7:2, Hans Walter Wolff has certainly captured one of the core issues of the book of Hosea when he wrote that "Hosea sees his hearers as completely hemmed in without freedom to move, ringed round as if they were in a besieged fortress, and unable to repent even with the best of their intentions."¹

The state of apostasy can also be discerned in the relationship of Israel to the territory in which it dwells. This territory is called the "land," even Yahweh's land, a

¹Wolff, *Confrontations with Prophets*, 31.

space defiled and deprived of what set it apart, that is, faithfulness, covenant loyalty, and knowledge of God (4:1-3).¹ Consequently, the land mourns (Hos 4:3) and does not fulfill the purpose of its creation anymore, and as a result of this, its inhabitants are to be exiled from it (9:3).

The relentless attempts of God to reach out to His wayward people are, however, destined to occasion the genuine repentance of a remnant. This remnant is ultimately portrayed not in terms of a socio-political entity or a kingdom as such whose fate is sealed--even though the willingness on the part of God to positively change the negative fate of Ephraim as a political entity is not absent from the book²--but in terms of believers following the example of the patriarch Jacob.

Hosea has masterfully succeeded in pointing out that the turning point in Jacob's life is a sign of a possible reversal of fate of God's people. The prophet indicates the need and necessity for repentance, and at the same time, preserving Yahweh's sovereignty.

It has become apparent that the promises of restoration, especially those with a clear eschatological connotation, concern God's people not as a political entity, but as a religious entity. Significantly enough, the entity

¹In Hos 1:2 the "land" is metonymically used to designate the inhabitants of the territory of the Northern Kingdom who went after other gods.

²See Hos 11:8.

to whom is promised restoration is variously called "sons of the living God" (2:1); "sons of Israel" (3:5); "sons" (11:11).¹ In the setting of the last two references is indicated the repentance of those whom Yahweh restores. Even when the invitation to return to God is emphasized in chap. 12, the usage of the patriarchal name Jacob to designate God's people brings in a religious connotation instead of a national one. In the last chapter the political or military power² is irrelevant for salvation.

Another issue I have mentioned is indicated in the last verse of the book. At stake is a sifting between the righteous and the sinners. Two alternatives are described: walking in the ways of the Lord or stumbling in them.

In the book of Hosea, the various designations used to refer to God's people shared the whole of Israel's past history. These included the life of the patriarch Jacob, the Exodus, wilderness, conquest, and various other experiences that initially concerned the historic "Israel," namely, the twelve tribes, descendants of Jacob/Israel. Ephraim can, therefore, be spoken about, or spoken to, as directly assimilated to the earlier generations, especially when they were notorious examples of covenant-breaking.

¹It is implied that these are the sons of God.

²See the reference to Assyria and to the riding on horses as incapable of saving in 14:4.

Likewise, the beginnings in Egypt can be put in parallel to the deportation to Assyria (Hos 11:5).

By means of events drawn from early history, Ephraim, the tribal name, and Jacob, the patriarchal name, are used as prototypes of apostasy and lack of trust. The latter, however, also provides an example of returning to God, which is set forth by the prophet as an example to follow for a possible way out, should they truly fulfill their identification to his destiny.

Theologically, it appears that the reference to Israel's past in retrospect from the recent past--marked by the regicides and usurpations (7:7; 8:4); the guilt of the Jehu dynasty (1:4); eventually the beginnings of the kingship under Saul (13:10f.; 9:15); the entry to Canaan with its associations with idolatry at Baal-Peor (9:10); the time of the wandering in the wilderness and the conquest of the land (2:5; 9:10; 11:1f.; 13:5); the Exodus from Egypt (2:17; 11:1; 12:14; 13:4), and even further back to the patriarch Jacob (12:3-5)--all serve to expose the guilt of Israel in Hosea's day.¹ Contrasted to it are the

¹Wolff, "Guilt and Salvation: A Study of the Prophecy of Hosea," 280, suggests that there is a repeated reference to beginnings: "(Jehu, the beginner of the present dynasty, 1:4; Gilgal and Saul, the beginning of the present kingship, 9:15; 13:10f.; Baal Peor, the beginning of the idolatrous cult, 9:10; the desert and exodus from Egypt as the beginning of Yahweh's saving action, 2:15; 9:10; 11:1; 12:9, 13; 13:4-6; the story of Jacob as the beginning of Israel's deceit, 12ff., 12)" with the implication of the reversal of salvation history as also exemplified "in the transformation of the old covenant formula into a formula of divorce (1:9;

relentless care of His people from the inception (11:1-6), and the various means put in place by Yahweh to bring back a wayward wife and a stubborn son. These reveal the struggle of a God of love torn between the dilemma of the end and the perpetuation of his people.¹

Furthermore, in the book of Hosea the entity referred to as "Israel" experiences a transition and at the same time a paradox, for the end of the election is unequivocally declared (Hos 1:8), especially for the Northern Kingdom; the continuity of "Israel" is also affirmed in the designation "sons of the living God" (2:1), and the repentant "sons of Israel" (3:5).

"Israel" in the book of Hosea is an entity that experiences God's absence as the expression of the abrogation of the covenant, with the affirmation that they are no longer God's people and that they will remain many days as an adulteress bound to no relationship with her husband as a punishment (3:3).

God does not give up His plan; His call and election

cf. 2:2 and 1:6) or in the saying about the return to Egypt, whereby also the gift of the land is taken back (8:13; 9:3, 6)" (p. 281).

¹As Walter Eichrodt, "The Holy One in Your Midst," *Int* 15:3 (1961): 272-273, vividly puts it, "The passionate wrath of God calls his seeking love again and again in question, and it finally seems it must reject the warmly wooed covenant people into the hopeless night of ruin. God's judgment retains its full reality from which nothing can be subtracted just as his will for salvation, and therefore they finally become a contradiction in God himself which becomes an oppressing mystery for human thought."

are not nullified as a result of political Israel's failure to live up to the covenant. In the midst of political Israel, a remnant is chosen that allows the articulation of the end and the continuity witnessed in both Amos and Hosea.¹ The tension throughout the book of Hosea between judgment and salvation is an indication of this articulation.

It is, therefore, possible for the prophet Hosea, and Amos along the same line, to use the designation "Israel" and related names and their combinations to express the discontinuity of socio-political existence, and also the continuity of the spiritual "Israel" composed of the righteous remnant, namely, those who return to God in total allegiance within the framework of His covenant and law. For these, the miracle of divine unmerited love actualizes itself in the continuation of His covenant in spite of all previous expression of faithlessness, which deserved radical judgment.²

¹F. Lovski, "Le peuple d'Israël et l'écclésiologie oecuménique," *Foie et Vie* 88/1 (1989): 63, pointed out this concept when he wrote: "Et de même que Dieu regarde favorablement le monde et les nations à travers Israël élu, pour bénir ces nations, ainsi Dieu regarde-t-il favorablement ce même Israël plus ou moins fidèle à travers le Reste qu'il a suscité dans son peuple."

²Walter Eichrodt, "The Holy One in Your Midst," *Int* 15:3 (1961): 273, insightfully wrote: "Indeed, Hosea's treatment of the stories of the patriarchs (12:2-14) is directed to the destruction of the proud tradition of the ancestors, through which Israel wanted to provide itself with a guarantee of God's continual help, without hearing the call to repentance involved. Only when Israel is ready

Moreover, the usage of the expression "my people" and its negation "not my people" reveals a feature shared by both Amos and Hosea. "Israel," whatever entity is concerned, designates God's people as past or present or future entity, whether the Northern Kingdom, the Southern Kingdom, or both. The way the prophets Hosea and Amos use the designation "Israel" and the related terms indicates that theologically all Israel is one.¹ Moreover, what is new in these early writing prophets, both Amos and Hosea,² is that those outside the historical covenant between Yahweh and Israel are also called God's people. This is the case in Hos 2:25. This usage indicates that already in the book of Hosea the designation "Israel" as God's people is susceptible of new connotations which open future redefinition or, rather, an expansion of the semantic and theological borders of the previously strictly ethnic, socio-religious and/or geographical definition of "Israel,"

to surrender itself for better or for worse to the God of election and in submission before his just wrath, to believe nevertheless in his word of promise and to take refuge in the miracle of his love, only then can there be any hope for survival in the time of judgment now begun."

¹R. E. Clements, "Understanding the Book of Hosea," *RevExp* 72/4 (1975): 417, comes to the same conclusion although with a different methodology.

²This is also true in the writings of the following prophet Isaiah. See Isa 19:23-25.

linked to the concept of election, by subsequent biblical writers.¹

It is therefore, possible to speak of a transition of the concept of God's people in Hosea. This transition is necessitated by a predicted collapse of an old economy in which "Israel" exists as a socio-political entity, to an "Israel" composed of descendants of ethnic Israel joined by the descendants of those who were not called "my people."

¹This is evident in the writings of the apostle Paul in the setting of Rom 10 when he quotes from Hos 2:25 and 2:1. Further studies are needed in order to investigate how in the subsequent biblical writings the discontinuity, the continuity, and expansion of the concept Israel and related terms carried on. Do "Israel" as an ethnic entity and "Israel" as a non-ethnic-based entity cohabit as in a tension? Would "Israel" as God's people be conceived as a purely ethnic entity, or with new categories as in the books of Amos and Hosea? Moreover, how the imagery of breaking and grafting of branches, as used by Paul, relates to the concept of God's people as found in Hosea, is certainly a worthwhile research.

CHAPTER V

SUMMARY AND CONCLUSIONS

The purpose of this dissertation has been to delineate the referents of the designation "Israel," the related terms such as "Jacob," "Judah," "Isaac," "Joseph," "Ephraim," "David," and their combinations in the books of Amos and Hosea. As background for this investigation, I assessed the conflicting views regarding the etymology, origin, and meaning of the designation "Israel" in current scholarship. Then, I focussed on the eighth-century books of Amos and Hosea, which provide uncontested benchmarks for the existence of "Israel" as a socio-political, ethnic, and religious entity.

The Name "Israel," Related Names, and Their Combinations

Israel

My delineation of the referents of the designation "Israel" has pointed out several entities. First is the personal name of the patriarch Jacob. Several groups are also referred to as "Israel," namely: the people of the Exodus liberated from Egypt; the covenantal community to whom the law was given; the wilderness community led and

cared for by God; the twelve-tribe confederation; the united kingdom; the divided kingdoms (both considered as a whole); the Northern Kingdom; the leadership of the Northern Kingdom; the people of the Northern Kingdom (as distinguished from its leadership); and the remnant of Israelite descent, who are committed to Yahweh, His covenant, and law, joined by the faithful from other socio-political entities.

The designation "Israel" with these various referents at times bears an ethnic,¹ socio-political, or socio-economic connotation. Always, however, there is the backdrop of the religious dimension. Even when addressed or confronted in relation to its political dealings, "Israel" is viewed from the perspective of being God's people. On the other hand, it also appears that "Israel" is sometimes viewed as a strictly religious entity without an ethnic connotation. This is especially the case when Amos and Hosea are referring to patriarchs or heroes of faith who were mentioned more because of their encounters with God than because they were the biological ancestors of the Israelites of the eighth century. These names are used as paradigms in some oracles where the settings indicate an eschatological content.

¹With the caution that ethnicity should be viewed from the biblical perspective and not with contemporary categories, which might introduce ideas foreign to the biblical setting.

Whereas in both of the books of Amos and Hosea the designation "Israel" is used for various entities, other designations such as "Ephraim," "Isaac," and "Judah" are consistently used to refer to the Northern ("Ephraim" and "Isaac") and Southern Kingdom ("Judah").

Jacob and Joseph

The same fluctuation of referents as in the case of the designation "Israel" occurs with the related names "Joseph" and "Jacob." The name "Joseph" refers to the Northern Kingdom except in Amos 5:15, where it designates a remnant presenting some of the characteristics of the person Joseph, himself, and his brothers who were spared during the catastrophe of famine. The related name "Jacob" refers either to the Northern Kingdom (as in 3:13; 7:1-6) or to both kingdoms together.

The usage of the names "Jacob" and "Joseph," however, goes beyond the issue of a referent, for their very usage is pregnant with theological implications. The name "Jacob" was chosen by the entreating prophet in a setting of Judgment (Amos 7), probably evoking Jacob's precarious situation in a time of trouble and his helplessness in the absence of divine intervention. The survival of the patriarch is mirrored in the usage of the name "Jacob" in Amos 9:8 to signify the continuation of Israel as a remnant and to provide an echo of the promise to the patriarch. The prophet Hosea went even further in his usage of the events

of the patriarch's life to draw parallels with God's people in the eighth century B.C.

The immediate theological implication of using "Jacob" in this way is that God expects the people to exhibit the same kind of disposition and actions that are in the story of Jacob in his encounter with God. Moreover, this reference to Jacob's encounter with God points to the revelation of God's sovereignty and to His plan to intervene for the benefit of His people.

In Hos 12, the prophet refers to Jacob's life with its two phases. The first phase was characterized by a life of mistrust in God (which results in self-reliance, where the end justifies the means, and where truth, integrity, and uprightness are traded for deceitfulness), and the second phase was an itinerary of faith, repentance, and reformation. Hosea employs these two phases both to denounce the conditions of his contemporaries and then to urge them to follow the second phase of the patriarch.

In like manner, the related term "Joseph" in the book of Amos, in addition to representing the Northern Kingdom or an eschatological remnant, is purposefully employed to connote events related to Joseph's own itinerary and life circumstances.

The choice of these two figures from the past of "Israel," according to this investigation, was not a matter of chance and was not done at random. As I have shown in

this work, these two figures are deliberately woven throughout the literary and the theological fabric of the books of Amos and Hosea.

Ephraim

Likewise, the tribal name "Ephraim" is used in the book of Hosea in reference to the idolatrous past of this tribe at its beginning. This is done in order to stigmatize the segment of God's people living in the Northern Kingdom in the prophet Hosea's own time. This procedure is especially fitting since the tribe Ephraim happened to be the leading tribe of the Northern Kingdom and was conveniently at the center of Israel.

In the book of Hosea, "Ephraim" is referred to as both a past and present entity. As a past entity, this referent was designed to show "Ephraim's" fallen condition. This fall contrasts with its earlier election as a leading tribe and is rendered more shocking because of the care and love of Yahweh (9:8; 11:3; 13:1) from which they benefited. Ephraim's covenant blessings turned into covenant curses.

As a present entity "Ephraim" refers to the eighth-century kingdom of northern Israel in a state of apostasy. This alienation from God is described mainly from a cultic point of view. The idolatry of its people is repeatedly denounced as caused by its distance from God's covenant and law. "Ephraim's" ephemeral loyalty, its iniquity and sin, its lies and violence, its silly political maneuvering, and

its pretentious self-righteousness resulted in sickness and curse.

The only text where a ray of hope seems to emerge from the depth of the hopelessness and helplessness of "Ephraim" is in Hos 8:11. This text is not an unconditional promise of the survival of "Ephraim" as a people per se. Rather, it is a revelation of the depth of God's love for His people, even for those from the Northern Kingdom who would be dispersed and subsequently repent and find their identity in Yahweh as their father, and follow Him instead of other gods.¹ The death of "Ephraim" is unequivocally emphasized even in the subsequent chapter (Hos 13). As stated in this work, the eschatological nature of Hos 11:8-11 provides the proper perspective for the interpretation of this death.

Judah

At times, the Southern Kingdom is also specifically indicted in the books of both Amos and Hosea. The Southern Kingdom is mainly designated as "Judah." There are also references to geographical locations within "Judah" such as "Zion" (Amos 1:2 and 6:1) and "Jerusalem" (Amos 1:2).

Whereas the Southern Kingdom is consistently indicted throughout the book of Amos, in the book of Hosea a promise

¹This is precisely the reversal of what the people were indicted for; namely, forsaking and forgetting Yahweh and going after other gods.

of a positive fate is made initially in the first chapter. However, in subsequent chapters (either directly, or indirectly) "Judah" shares the guilt and consequent retribution announced more profusely against the Northern Kingdom. In this book of Hosea, Judah is indicted because of its covenant infidelity (Hos 6:4), rebellious condition (Hos 12:1), disregard and abuse of territorial rights (Hos 5:10), idolatry (Hos 4:15), and its false security not based on faith in Yahweh (Hos 8:14).

The fate of God's people as a whole, envisioned for the distant future (from both Amos and Hosea's perspective), implies a change in the nature of this entity called "Judah." As such, "Judah" is a related term in reference to both "Israel" as the Northern Kingdom, and to "Israel" as the whole of God's people to whom "Judah" belongs.

Isaac

The patriarchal name "Isaac," generally associated with a location in the Southern Kingdom (Beersheba), refers, in the book of Amos, to the Northern Kingdom. This usage calls into question the distinct and exclusive attribution of certain so-called "traditions" to one segment of God's people, either the Northern or the Southern Kingdoms.

David

"David" is used in Amos both as an individual (the musician king of the whole of Israel) and to point to the

end of the division of the people of Israelite descent as two separate political entities. In the book of Hosea, it points to the future (eschatological) leader of the repentant people of God, namely, the Messiah.

According to the Bible, both kingdoms can legitimately claim their identity and past history from the patriarchs and major figures of "Israel's" past, such as "Isaac," "Jacob," "Joseph," or even more recently, "David" who reigned over the united kingdom.

The Paradox of the End and
Continuity of "Israel"

Central to the prophecy of both Amos and Hosea is the shocking declaration of the end of "Israel." This announcement is shocking because it goes against the hope, expectation, and even the nature of the election of God's people as the prophet's eighth-century contemporaries envisioned it. In both books,¹ through various means, the theme of death is applied to God's people. The predicament of both Amos and Hosea in the exercise of their prophetic functions is the proclamation of this daring word of God. At the core of their message is the idea that "Israel," chosen to represent God, was to be deprived of their

¹In addition to the theme of destruction that pervades in the book of Amos, and the clear announcement of the end of God's people in Amos 8:3, the dirge in Amos 5:1-3 is a well-known example. For the theme of death in the book of Hosea, see Edmond Jacob, "L'héritage cananéen dans le livre du prophète Osée," *RHPR* 43 (1963): 256, who lists 2:5; 3:3; 5:7; 5:12; 6:1f.; 7:9; 7:12; 8:8; 9:16; 13:7.

privileged status as a political, social, and religious entity. At the same time, however, in tension with this aspect of their theology, are the rays of hope of a remnant saved by grace.¹

Along with the indictments against the leadership and the people of "Israel" as a whole, a polemic against the kingship is discernable in both the books of Amos and Hosea. In the former book, the narrative of the encounter between the prophet Amos and the priest Amaziah (in Amos 7:10-17) hints at a conflict of prerogatives between God and a usurping king with his local priests and sanctuary. In the book of Hosea the conflict displays more vivid expressions.

Beyond a mere polemic against the institution of kingship, what is at stake is the issue of "Israel's" identity. For the prophets Amos and Hosea, the experience of the patriarchs, and not the institution of kingship, provides the frame of reference for the definition of "Israel." However, the reality of kingship per se is not dismissed; the usage of the expression the "booth of David" in Amos 9:11, and the expression "David their king" in Hos 3:5, both in eschatological settings, points in another

¹Jacob, *ibid.*, is of the opinion that Hosea "ne semble pas connaître ou du moins ne pas partager la doctrine du reste; le salut selon lui ne se fera pas par la réduction à un reste qui réchappera à la catastrophe, mais par une revivification succédant à la mort." The two aspects are not, however, mutually exclusive. Both the theme of the remnant and the theme of the resurrection after death are wrought in the theological fabric of the book, as I have shown by the usage of the patriarchal name Jacob.

direction. The emphasis this time is on Yahweh's acts (Amos 9:12). The Messiah is prophetically enunciated as fulfilling this royal office.

"Israel" and Non-Israelites

The name "Israel" in the books of Amos and Hosea is also linked to the destiny of non-Israelite peoples. Theologically, it becomes clear in both books that God's concern with "Israel" is parallel to His concern for the non-Israelite peoples. This association between "Israel" and non-Israelites continues even though historical transitions (such as Amos 9) are envisioned. Whatever connotation "Israel" bears affects the other peoples. When the fate of the former is envisioned as the transition from a state (i.e., a socio-political entity) to a purely religious entity (a remnant of Jacob, sifted along ethico-religious lines), it follows that a remnant from the non-Israelite peoples becomes part of God's people.

This phenomenon is perfectly understandable within the context of a tribal society, where a whole clan or group can be incorporated and share in the identity of the nucleus "tribe." The various names and expressions in construct with the name "Israel" and related names, such as "sons of," "house of," and so on are actually "tribal language," and point to the particular social structure of ancient Israel.

The designation of "Israel" as a family in Amos 3:1 concurs with this perspective.

These findings, however, are not sufficient to fully account for the nature of "Israel" as described in the books of Amos and Hosea. Even though the concept of a tribal society is a key to understanding what links the numerous designations for God's people, the covenant with Yahweh plays a key role in the identity of this tribal society.¹

The consideration of these tribal and covenantal factors explains the fact that even though there were two distinct socio-political entities (namely the Northern and the Southern Kingdoms), the underlying one-ness of the people of both kingdoms never ceased to be a "given."²

Moreover, the usage of the patriarchal names "Jacob" and "Joseph" sets the ground for New Testament (NT) writers to use patriarchal names for purposes that clearly transcend ethnic, socio-political, or kinship issues.

¹The same tension that characterizes the "tribe/state" paradox as acknowledged by Lambert, 20, is relevant at another level between the concept of a tribal society and that of a covenant community.

²W. D. Davies, *The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine* (Sheffield, England: JSOT Press, 1994), 110, notes that "on Solomon's death, Israel and Judah separated, and two kingdoms emerged. Sometimes they were allies; sometimes enemies. What is significant is that they acted independently, and that other nations treated them as two distinct powers. Political unity, a single statehood, eluded the people. But at the same time, throughout the separation of the monarchy, the religious idea of the unity of the people of the federation of the twelve tribes remained."

The reinvestment of "Israel" with theological content is highlighted in both the books of Amos and Hosea by the particular usage of the related term "my people." This reinvestment has certainly set the foundation for removing limitations on ethnic boundaries in the definition of God's people in subsequent prophets even down to the NT writings.

In this perspective, it is significant that in both the books of Amos and Hosea (Amos 9 and Hosea 3), the future of "Israel" is associated with the leadership of the Messiah. In other words, a key concept for the understanding of "Israel" as a future entity is that of allegiance to the Messiah.

Conclusions and Implications

The books of the two eighth-century prophets considered in this investigation reveal that the term "Israel" is an encounter term that speaks about a people who struggle and surrender to a covenant God to whom they submit their lives and destiny in total allegiance under the ultimate leadership of the Messiah. In both of the books of Amos and Hosea, the designation "Israel" is a covenant name. It seems to be used for the purpose of maintaining such a fundamental connotation that when other related names are used along with it, they serve to refocus the true identity and calling of "Israel" as God's people. In order to make "Israel's" identity clear, both the prophets Amos and Hosea selected figures from before the establishment of the

monarchy, bypassing this institution that became more political than true to its divinely ordained identity. They went to the patriarchal narratives and highlighted some of their characteristics that serve this very purpose. The names "Jacob" and "Joseph" in particular have allowed them to articulate such a theological perspective.

On a historical level, the "Jacob" and "Joseph" events are too well established in the eighth-century prophetic books of Amos and Hosea to have been innovations of that era. Their existence presupposes at least a considerable past history. Consequently, the relegation of the pentateuchal "Jacob" and "Joseph" narratives to a later date runs into serious difficulties. Likewise, trends to advance various theories on the emergence of "Israel," which do not take these factors into consideration, deprive them of significant insights and are open to major flaws.

On a philological level, even if there are uncertainties as to whether a consensus will be reached concerning the etymology of the word "Israel," its referents and the reason for its usage along with related names and their combinations (as displayed in the books of Amos and Hosea) are indicative of its theological content.

In addition to the various metaphors and similes that are intended to disclose the semantic and theological aspects of the name "Israel," the related names such as "Jacob" and "Joseph," "Isaac," "Ephraim," are reminders of

aspects linked to the name "Israel," which might have been at least neglected, if not forgotten, by God's people in the eighth century B.C. as they were tempted to settle for an identity that falls short of their true calling and destiny.

This study has confirmed previous investigations that show that one of the essential aspects of the book of Amos resides in the revaluation of terms that have become antiquated. Beyond this revaluation of the relationship terminology (sons and family, house and state, people and Yahweh), this study has shown that the usage of the related names and their combinations also serve to reinvest the name "Israel" with its original intent in the course of salvation history.

Consequently, attempts at describing the theology of these books would benefit by considering the names that are chosen to designate the entities, whether as direct addressees or objects of the prophets' speech. The name "Israel," along with related names and their combinations, speaks of God, His people, and other peoples in their relationship, and should therefore be included in such attempts.

BIBLIOGRAPHY

- Achtemeier, E. R. "The Content of the Book of Hosea in Its Old Testament Context." *Theology in Life* 5 (1962): 125-132.
- Ackroyd, Peter. R. "Hosea and Jacob." *Vetus Testamentum* 13 (1963): 245-259.
- _____. "A Judgment Narrative between Kings and Chronicles? An Approach to Amos 7:9-17." In *Canon and Authority: Essays in Old Testament Religion and Theology*, ed. George W. Coats and Burke O. Long. Philadelphia: Fortress Press, 1977. 71-87.
- _____. *Studies in the Religious Tradition of the Old Testament*. London: SCM Press, 1987.
- Ahlström, Gösta W. *The History of Ancient Palestine*. Minneapolis, MN: Fortress Press, 1993.
- _____. "The Origin of Israel in Palestine." *Scandinavian Journal of the Old Testament* 2 (1991): 19-34.
- _____. *Who Were the Israelites?* Winona Lake, IN: Eisenbrauns, 1986.
- Albertz, Rainer. *A History of Israelite Religion in the Old Testament Period: From The Beginnings to the End of the Monarchy*. Vol. 1. The Old Testament Library. Translated by John Bowden. Louisville, KY: Westminster/John Knox Press, 1994.
- _____. "Israel." *Theologische Realenzyklopädie*. Edited by Gerhard Müller. Berlin: Walter de Gruyter, 1987. 16:368-379.
- _____. *Religionsgeschichte Israels in alttestamentlicher Zeit*. Grundrisse zum Alten Testament. Das Alte Testament Deutsch. Ergänzungsreihe Band 8/1-2. Göttingen: Vandenhoeck & Ruprecht, 1993.

- Albright, W. F. *Yahweh and the Gods of Canaan: A Historical Analysis of Two Contrasting Faiths*. London: Athlone Press, 1968.
- _____. "The Names 'Israel' and 'Judah' with an Excursus on the Etymology of Todah and Torah." *Journal of Biblical Literature* 46 (1927): 152-185.
- _____. "Northwest-Semitic Names in a List of Egyptian Slaves from the Eighteenth Century B.C." *Journal of the American Oriental Society* 74 (1954): 222-233.
- Allen, Leslie C. "Images of Israel: The People of God in the Prophets." In *Historical and Contemporary Images of God and God's People: Studies in Old Testament Theology*, ed. Robert L. Hubbard, Jr., Robert K. Johnston, and Robert P. Meye. Dallas, TX: Word Publishing, 1992. 149-168.
- Alt, Albrecht. *Essays on Old Testament History and Religion*. Garden City, NY: Doubleday & Company/Anchor Books, 1968.
- _____. "Hosea 5,8-6,6. Eine Krieg und seine Folgen in prophetischer Beleuchtung." *Neue Kirchliche Zeitschrift* 30 (1919): 537-568.
- Alter, Robert. *The Art of Biblical Narrative*. New York: Basic Books, 1981.
- _____. *The Art of Biblical Poetry*. New York: Basic Books, 1985.
- Amsler, Samuel. "Amos, Prophète de la Onzième Heure." *Theologische Zeitschrift* 21 (1965): 318-328.
- _____. "Amos." In *Osée, Joël, Abdias, Jonas, Amos*. Commentaire de L'Ancien Testament 11a. Neuchâtel: Delachaux & Niestlé, 1965.
- _____. *Le Dernier et l'Avant Dernier: Etudes sur l'Ancien Testament*. Genève: Labor et Fides, 1993.
- _____. "La parole visionnaire des prophètes." *Vetus Testamentum* 31/3 (1981): 359-363.
- Andersen, Francis I. "The Book of Hosea." In *The Oxford Companion to the Bible*, ed. Bruce M. Metzger and Michael D. Coogan. Oxford: Oxford University Press, 1993. 290-292.

- Andersen, Francis I., and D. N. Freedman. *Amos: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 24a. New York: Doubleday, 1989.
- _____. *Hosea: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 24. Garden City, NY: Doubleday & Company, 1980.
- Andersen, Francis I., and A. Dean Forbes. *The Vocabulary of the Old Testament*. Roma: Editrice Pontifico Istituto Biblico, 1989.
- Anderson, Bernhard W. *Understanding the Old Testament*. Englewood Cliffs, NJ: Prentice Hall, 1986.
- Arieti, James A. "The Vocabulary of Septuagint Amos." *Journal of Biblical Literature* 93 (1974): 338-347.
- Arnold, Patrick M. "Gibeah." *Anchor Bible Dictionary* (1992). 2:1007-1009.
- Asen, Bernard A. "No, Yes and Perhaps in Amos and the Yahwist." *Vetus Testamentum* 43/4 (1993): 433-441.
- Auld, A. G. *Amos*. Sheffield: JSOT Press, 1986.
- Bach, R. *Die Aufforderungen zur Flucht und zum Kampf im alttestamentlichen Prophetenspruch*. Wissenschaftliche Monographien zum Alten und Neuen Testament 9. Neukirchen-Vluyn: Neukirchener Verlag, 1962.
- Barstad, Hans M. *The Religious Polemics of Amos: Studies in the Preaching of Amos 2, 7b-8; 4, 13; 5, 1-27; 6, 4-7; 8, 14*. *Vetus Testamentum Supplement* 34. Leiden: E. J. Brill, 1984.
- Barthélemy, Dominique. *Critique Textuelle de l'Ancien Testament. Ézéchiél, Daniel et les 12 Prophètes*. *Orbis Biblicus et Orientalis* 50/3. Göttingen: Vandenhoeck & Ruprecht, 1992.
- Baumann, E. "שִׁשְׁבִּית. Eine exegetische Untersuchung." *Zeitschrift für die alttestamentliche Wissenschaft* 47 (1929): 17-44.
- Beaucamp, E. "Osée 4, 1-14, 1: Problème de la Division du Texte." *Divinitas* 4 (1964): 548-560.

- Beek, Martinus Adrianus. "The Religious Background of Amos 2:6-8." *Oudtestamentische Studien* 5 (1948): 132-141.
- Benton, R. W. "Spiritual and Moral Conditions of the Covenant People in the Time of Hosea." Ph.D. dissertation, Grace Theological Seminary, 1968.
- Bentzen, Aage. "The Weeping of Jacob, Hos. 12:5a." *Vetus Testamentum* 1 (1951): 58-59.
- Berquist, Jon L. "Dangerous Waters of Justice and Righteousness: Amos 5:18-27." *Biblical Theology Bulletin* 23 (1994): 54-63.
- Besters, A. "'Israël' et 'Fils d'Israël' dans les livres historiques (Genèse-II Rois)." *Revue Biblique* 74 (1967): 5-23.
- . "L'Expression 'Fils d'Israël' en Ex. I-XIV." *Revue Biblique* 74 (1967): 321-355.
- Biblia Hebraica*. Edited by R. Kittel. Stuttgart: Privileg. Württ. Bibelanstalt, 1937.
- Biblia Hebraica Stuttgartensia*. Edited by K. Elliger and W. Rudolph. Stuttgart: Deutsche Bibelgesellschaft, 1983.
- Bimson, John J. "The Origins of Israel in Canaan: An Examination of Recent Theories." *Themelios* 15/1 (1989): 4-15.
- Blaising, Graig A., and Darrell L. Bock. *Progressive Dispensationalism*. Wheaton, IL: Victor Books, 1993.
- Blenkinsopp, Joseph. *A History of Prophecy in Israel: From the Settlement in the Land to the Hellenistic Period*. Philadelphia: Westminster Press, 1983.
- Bliese, Loren F. "Symmetry and Prominence in Hebrew Poetry: With Examples from Hosea." In *Discourse Perspectives on Hebrew Poetry in the Scriptures*, UBS Monograph Series 7. Ed. Ernst Wendland. New York: United Bible Societies, 1994. 67-94.
- Block, Daniel I. "Israel's House: Reflections on the Use of *byt ysr'el* in the Old Testament in the Light of Its Ancient Near Eastern Background." *Journal of the Evangelical Theological Society* 28 (1985): 257-275.

- Block, Daniel I. "'Israel' -- 'Sons of Israel': A Study in Hebrew Eponymic Usage." *Studies in Religion* 13/3 (1984): 301-326.
- Bock, Darrell L. "Current Messianic Activity and OT Davidic Promise: Dispensationalism, Hermeneutics, and NT Fulfillment." *Trinity Journal* 15 (1994): 55-87.
- Bossard, Erich. "Beobachtungen zum Zwölfprophetenbuch." *Biblische Notizen* 40 (1987): 30-62.
- Botha, P. J. "The Communicative Function of Comparison in Hosea." *Old Testament Essays* 6/1 (1993): 57-71.
- Botterweck, G. Johannes. "יִרְמְיָהוּ." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1988. 5:468-481.
- Boudreau, George R. "Hosea and the Pentateuchal Traditions: The Case of Baal Peor." In *History and Interpretation: Essays in Honor of John H. Hayes*, ed. M. Patrick Graham, William P. Brown, and Jeffrey K. Kuan. JSOT Supplement Series 173. Sheffield: JSOT Press 1993. 121-132.
- Boyle, Marjorie O'Rourke. "The Covenant Lawsuit of the Prophet Amos: 3:1-4:13." *Vetus Testamentum* 21 (1971): 338-362.
- Bracke, John M. "šûb š'bût: A Reappraisal." *Zeitschrift für die alttestamentliche Wissenschaft* 97 (1985): 233-244.
- Brettler, Marc. "Redaction and Meaning in Amos." Paper Presented at the Annual meeting of the SBL in Washington, DC, 1993.
- Bright, J. *Covenant and Promise: The Future in the Preaching of the Preexilic Prophets*. London: SCM, 1977.
- _____. *A History of Israel*. Philadelphia: Westminster Press, 1981.
- Brown, Allen Philip. "The Theology of Hosea." Ph.D. dissertation, Bob Jones University, 1975.

- Brown, F., S. R. Driver, and C. A. Briggs. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon with an Appendix Containing the Biblical Aramaic*. Peabody, Massachusetts: Hendrickson Publishers, 1979.
- Brueggemann, W. "Amos 4:4-13 and Israel's Covenant Worship." *Vetus Testamentum* 15 (1965): 1-15.
- _____. "Amos's Intercessory Formula." *Vetus Testamentum* 19 (1969): 385-99.
- _____. "The Kerygma of the Deuteronomistic Historian." *Interpretation* 22/4 (1968): 387-402.
- _____. *The Land. Overtures to Biblical Theology*. Philadelphia: Fortress Press, 1977.
- _____. *Tradition in Crisis: A Study in Hosea*. Richmond: John Knox, 1968.
- Buhl, M. J. "A Form-Critical Study in the Book of Hosea with Special Attention to Method." Ph.D. dissertation, Yale University, 1958.
- _____. "Mari Prophecy and Hosea." *Journal of Biblical Literature* 88 (1969): 338.
- _____. *The Prophetic Word of Hosea: A Morphological Study*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 111. Berlin: Alfred Töpelmann, 1969.
- Buss, Martin J. *The Prophetic Word of Hosea: A Morphological Study*. Berlin: Verlag Alfred Töpelmann, 1969.
- Caquot, A. "Osée et la Royauté." *Revue d'Histoire et de Philosophie Religieuse* 41 (1961): 123-146.
- Cardellini, I. "Hosea 4, 1-3, Eine Strukturanalyse." *Bonner biblische Beiträge* 50 (1977): 259-269.
- Carlson, A. "חֹרֶן/חֹרֶן." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1988. 3:157-159.
- Carroll, Mark Daniel. *Contexts for Amos: Prophetic Poetics in Latin American Perspective*. *Journal for the Study of the Old Testament Supplement Series* 132. Sheffield: Sheffield Academic Press, 1992.

- Caspari, E. "Sprachliche and religionsgeschichtliche Bedeutung des Namens Israel." *Zeitschrift für Semitistik und verwandte Gebiete* 3 (1924): 194-211.
- Cassuto, U. "The Second Chapter of Hosea." *Biblical and Oriental Studies, Volume I: Bible*. Jerusalem: Magnes Press, The Hebrew University, 1973. 114-117.
- Cazelles, Henri. "The Problem of the Kings in Os 8:4." *Catholic Biblical Quarterly* 11 (1949): 14-25.
- _____. "La rupture de la Berit selon les prophètes." *Essays in Honor of Yigael Yadin*. Eds. Geza Vermes and Jacob Neusner. Totowa, NJ: Allanheld, Osmun, 1983. 133-144.
- Childs, Brevard S. *Introduction to the Old Testament as Scripture*. Philadelphia: Fortress Press, 1979.
- Clark, Gordon R. *The Word Heseḏ in the Hebrew Bible*. JSOT Supplement Series 157. Sheffield, England: Sheffield Academic Press, 1993.
- Clements, Ronald E. "גֹּיִם gôy." *Theological Dictionary of the Old Testament* (1975), 2:426-433.
- _____. "Patterns in the Prophetic Canon." In *Canon and Authority: Essays in Old Testament Religion and Theology*. Philadelphia: Fortress Press, 1977. 42-55.
- _____. *Prophecy and Covenant*. Studies in Biblical Theology 43, ed. C. F. D. Moule. London: SCM Press, 1965.
- _____. "Understanding the Book of Hosea." *Review and Expositor* 72/4 (1975): 405-423.
- Cody, A. "When Is the Chosen People Called a Gôy?" *Vetus Testamentum* 14 (1964): 1-6.
- Cogan, Morton. *Imperialism and Religion: Assyria, Judah and Israel in the Eighth and Seventh Centuries B.C.E.* Society of Biblical Literature Monograph Series 19. Missoula, MT: Scholars Press, 1974.
- Cohen, Simon. "The Political Background of the Words of Amos." *Hebrew Union College Annual* 36 (1965): 153-160.

- Collins, J. J. "History and Tradition in the Prophet Amos." *Irish Theological Quarterly* 41 (1974): 120-133.
- Coote, Robert B. *Early Israel: A New Horizon*. Minneapolis, MN: Fortress Press, 1990.
- _____. *Amos among the Prophets: Composition and Theology*. Philadelphia: Fortress Press, 1981.
- _____. "Early Israel." *Scandinavian Journal of the Old Testament* 2 (1991): 35-46.
- _____. "Hosea 12." *Vetus Testamentum* 21 (1971): 389-402.
- _____. "The Meaning of the Name Israel." *Harvard Theological Review* 65 (1972): 137-142.
- Coote, Robert B. and Keith Whitelam, *Emergence of Early Israel in Historical Perspective*. Sheffield, England: Almond Press, 1987.
- Coulot, C. "Propositions pour une structuration du livre d'Amos au niveau rédactionnel." *Revue des Sciences Religieuses* 51 (1977): 169-186.
- Craghan, J. F. "The Book of Hosea: A Survey of Recent Literature on the First of the Minor Prophets." *Biblical Theology Bulletin* 1 (1971): 81-100; 145-170.
- _____. "The Prophet Amos in Recent Literature." *Biblical Theology Bulletin* 2 (1972): 43-62.
- Crenshaw, James L. "Amos and the Theophanic Tradition." *Zeitschrift für die alttestamentliche Wissenschaft* 80 (1968): 203-215.
- _____. *Hymnic Affirmation of Divine Justice. The Doxologies of Amos and Related Texts in the Old Testament*. Missoula, MT: Scholars Press, 1975.
- _____. "The Influence of the Wise on Amos." *Zeitschrift für die alttestamentliche Wissenschaft* 79 (1967): 42-52.
- _____. *Prophetic Conflict. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft* 124. Berlin: W. de Gruyter, 1971.
- Cripps, R. S. *A Critical and Exegetical Commentary on the Book of Amos*. London: SPCK, 1929.

- Cross, F. M. "An Interview: Israelite Origins." Interview by Hershel Shanks. *Bible Review*, Vol. 8/4 (August 1992): 23-32, 61-63.
- _____. "An Interview: Israelite Origins." Interview by Herschel Shanks. *Bible Review*. Vol. 8/5 (October 1992): 18-29, 50.
- Cross, Frank M. and David Noel Freedman. "The Song of Myriam." *Journal of Near Eastern Studies* 15 (1955): 237-250.
- Crotty, Robert. "Hosea and the Knowledge of God." *Australian Biblical Review* 19 (1970): 1-16.
- Dahood, M. "The Minor Prophets and Ebla." In *Essays in Honor of David Noel Freedman in Celebration of His Birthday*, ed. Carol L. Meyers and M. O'Connor. Winona Lake, IN: Eisenbrauns, 1983. 47-67.
- _____. "Ugaritic-Hebrew Philology." *Biblica at orientalia* 17 (1965): 32.
- Danell, G. A. *Studies in the Name Israel in the Old Testament*. Uppsala: Appelbergs Boktryckeri A. B., 1946.
- Daniels, Dwight R. *Hosea and Salvation History: The Early Traditions of Israel in the Prophecy of Hosea*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 191. Berlin: Walter de Gruyter, 1990.
- _____. "Is there a 'Prophetic Lawsuit' Genre?" *Zeitschrift für die alttestamentliche Wissenschaft* 99/3 (1987): 339-360.
- Davies, Gwynne Henton. "Amos: The Prophet of Re-union." *Expository Times* 92/7 (1981): 196-200.
- Davies, Graham I. *Hosea*. The New Century Bible Commentary. Grand Rapids, MI: Eerdmans, 1992.
- _____. *Hosea, Old Testament Guides*. Sheffield, England: JSOT Press, 1993.
- Davies, Philip R. *In Search of 'Ancient Israel'*. Journal for the Study of the Old Testament Supplement Series 148. Sheffield: Sheffield Academic Press, 1992.

- Davies, W. D. *The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine*. Sheffield, England: JSOT Press, 1994.
- Day, John. "Pre-Deuteronomistic Allusions to the Covenant in Hosea and Psalm 78." *Vetus Testamentum* 36/1 (1986): 1-12.
- Deboys, David, K. A. Kitchen, and Richard S. Hess. "Writing the History of Ancient Israel: A Review Article." *Themelios* 15/1 (1989): 24-29.
- de Pury, Albert. "Osée 12 et ses implications pour le débat actuel sur le Pentateuque." In *Le Pentateuque: Débats et Recherches*. Association Catholique Française pour l'Étude de la Bible. *Lectio Divina* 151. Paris: Les Éditions du Cerf, 1992.
- _____. "La Tradition patriarcale en Genèse 12-35." *Lumière et Vie* 37 (1988): 21-33.
- De Waard, Jan. "The Chiastic Structure of Amos 5:1-17." *Vetus Testamentum* 27 (1977): 170-177.
- De Waard, Jan, and William A. Smalley. *A Translator's Handbook on the Book of Amos*. New York: United Bible Society, 1979.
- Dearman, J. Andrew. *Religion and Culture in Ancient Israel*. Peabody, MS: Hendrickson Publishers, 1990.
- Deboys, David, K. A. Kitchen, and Richard S. Hess. "Writing the History of Ancient Israel: A Review Article." *Themelios* 15/1 (1989): 24-29.
- Dell, Robert D. "The Theology of Amos." *Biblical Viewpoint* 27/2 (1993): 47-57.
- Dempster, Stephen. "The Lord Is His Name: A Study of the Distribution of the Names and Titles of God in the Book of Amos." *Revue Biblique* 98/2 (1991): 170-189.
- Deroche, Michael. "The Reversal of Creation in Hosea." *Vetus Testamentum* 31/4 (1981): 400-409.
- Dorsey, David A. "Literary Architecture and Aural Structuring Techniques in Amos." *Biblica* 73/3 (1992): 305-330.

- Driver, G. R. "Linguistic and Textual Problems: Minor Prophets." *Journal of Theological Studies* 39 (1938): 154-166; 260-273; 393-405.
- Dumbrell, W. J. *Covenant and Creation: A Theology of the Old Testament Covenants*. Grand Rapids, MI: Baker Book House, 1993.
- Eichrodt, Walther. "The Holy One in Your Midst: The Theology of Hosea." *Interpretation* 15 (1961): 259-273.
- Eidevall, Göran. "Lions and Birds as Literature. Some Notes on Isaiah 31 and Hosea 11." *Scandinavian Journal of the Old Testament* 7/1 (1993): 78-87.
- Eitan, Israel. "Philological Studies in Hosea." *Hebrew Union College Annual* 14 (1939): 1-5.
- Eissfeldt, O. *The Old Testament: An Introduction*. New York: Harper & Row, 1965.
- Emmerson, Grace I. *Hosea: An Israelite Prophet in Judean Perspective*. *Journal for the Study of the Old Testament Supplement* 28. Sheffield: JSOT Press, 1984.
- . "The Structure and Meaning of Hosea 8:1-3." *Vetus Testamentum* 25 (1975): 700-710.
- Eslinger, Lyle M. "The Education of Amos." *Hebrew Annual Review* 11 (1987): 42-49.
- . "Hosea 12:5a and Genesis 32:29: A Study in Inner Biblical Exegesis." *Journal for the Study of the Old Testament* 18 (1980): 91-99.
- Even-Shoshan, A. *A New Concordance of the Old Testament*. Grand Rapids, MI: Baker Book House, 1989.
- Farr, G. "The Concept of Grace in the Book of Hosea." *Zeitschrift für die alttestamentliche Wissenschaft* 70 (1958): 98-107.
- Fiensy, D. "Using the Nuer Culture of Africa in Understanding the Old Testament: An Evaluation." *Journal for the Study of the Old Testament* 38 (1987): 73-83.
- Finkelstein, Israel. *The Archaeology of the Israelite Settlement*. Jerusalem: Israel Exploration Society, 1988.

- Finkelstein, Israel. "The Emergence of Israel in Canaan: Consensus, Mainstream and Dispute." *Scandinavian Journal of the Old Testament* 2 (1991): 47-59.
- _____. "The Emergence of the Monarchy in Israel: The Environmental and Socio-Economic Aspects." *Journal for the Study of the Old Testament* 44 (1989): 43-74.
- Finley, Thomas. *Joel, Amos, Obadiah. The Wycliffe Exegetical Commentary*. Edited by Kenneth Baker. Chicago, IL: Moody Press, 1990.
- Fishbane, Michael. *Biblical Interpretation in Ancient Israel*. Oxford: Clarendon Press, 1985.
- Fitzgerald, Aloysius. "BTWLT and BT as Titles for Capital Cities." *Catholic Biblical Quarterly* 37 (1975): 167-183.
- Flanagan, J. W. "The Deuteronomic Meaning of the Phrase 'kol yisrā'ēl.'" *Studies in Religion/Sciences Religieuses* 6 (1976/77): 159-168.
- Fohrer, G. *Introduction to the Old Testament*. Nashville: Abingdon, 1968.
- Foresti, F. "Hos. 12: A Prophetic Polemic against the Proto-Elohistic Patriarchal Tradition." *Ephemerides Carmelitica* 30 (1979): 179-200.
- Fowler, Jeaneane D. *Theophoric Personal Names in Ancient Hebrew: A Comparative Study*. *Journal for the Study of the Old Testament Supplement Series* 49. Sheffield: JSOT Press, 1988.
- Freedman, David Noel. "Headings in the Books of the Eighth-Century Prophets." *Andrews University Seminary Studies* 25/1 (1987): 9-26.
- _____. "The Original Name of Jacob." *Israel Exploration Journal* 13 (1963): 125-126.
- _____. "Problems of Textual Criticism in the Book of Hosea." In *The Critical Study of Sacred Texts*, ed. by Wendy Doniger O'Flaherty. Berkeley Religious Studies Series 2. Berkeley: Graduate Theological Union, 1979, 55-76.
- _____. "The Spelling of the Name 'David' in the Hebrew Bible." *Hebrew Annual Review* 7 (1983): 89-104.

- Frick, F. S. *The Formation of the State in Ancient Israel: A Survey of Models and Theories. Social World of Biblical Antiquity.* Sheffield: Almond Press, 1988.
- Fritzgerald, Aloysius. "BTWLT and BT as Titles for Capital Cities." *Catholic Biblical Quarterly* 37 (1975): 167-183.
- Fuchs, Hans F. "Amos 1,1: Erwägungen zur Tradition und Redaktion des Amosbuches." In *Bausteine Biblischer Theologie: Festgabe für G. Johannes Botterweck zum 60. Geburtstag dargebracht von seinen Schülern*, ed. Heinz-Josef Fabry. Bonn: Hanstein, 1977.
- Garrett, D. "The Structure of Amos as a Testimony to Its Integrity." *Journal of the Evangelical Theological Society* 27 (1984): 275-276.
- Gemser, B. "The Rib or Controversy Pattern in Hebrew Mentality." *Wisdom in Israel. Vetus Testamentum Supplement* 3. Leiden: E. J. Brill, 1955, 120-137.
- Gertner, M. "The Massorah and the Levites: An Essay in the History of a Concept. Appendix: An Attempt at an Interpretation of Hosea 12." *Vetus Testamentum* 10 (1960): 241-284.
- Gese, Hartmut. "Jakob und Mose: Hosea 12:3-14 als einheitlicher Text." *Tradition and Re-interpretation in Jewish and Early Christian Literature. Festschrift J. C. H. Lebram, Studia Post-Biblica* 36. Leiden: E. J. Brill, 1986. 38-47.
- Geus, C. H. J. de. "Judah." *Anchor Bible Dictionary* (1992). 3:1033-1036.
- . *The Tribes of Israel: An Investigation into Some of the Presuppositions of Martin Noth's Amphictyony Hypothesis.* *Studia Semitica Neerlandica* 18. Assen/Amsterdam: Van Gorcum, 1976.
- Gileadi, Avraham, ed. *Israel's Apostasy and Restoration. Essays in Honor of Roland K. Harrison.* Grand Rapids, MI: Baker Book House, 1988.
- Ginsberg, H. L. "Hosea." *Encyclopedia Judaica* (1971). 8:1010-1024.

- Ginsberg, H. L. "Hosea's Ephraim, More Fool than Knave: A New Interpretation of Hosea 12: 1-14." *Journal of Biblical Literature* 80 (1961): 339-347.
- Gitay, Yehoshua. "A Study of Amos's Art of Speech: A Rhetorical Analysis of Amos 3:1-15." *Catholic Biblical Quarterly* 42 (1980): 293-309.
- Gnuse, Robert. "Calf, Cult, and King: The Unity of 8:1-13." *Biblische Zeitschrift* 26 (1982): 83-92.
- _____. "Israelite Settlement of Canaan: A Peaceful Internal Process--Part 1." *Biblical Theology Bulletin* 21/1 (1991): 56-66.
- _____. "Israelite Settlement of Canaan: A Peaceful Internal Process--Part 2." *Biblical Theology Bulletin* 21/3 (1991): 109-117.
- Good, Edwin M. "The Composition of Hosea." *Svensk Exegetisk Årsbok* 31 (1966): 21-66.
- _____. "Hosea 5:8-6:6: An Alternative to Alt." *Journal of Biblical Literature* 85 (1966): 273-286.
- _____. "Hosea and the Jacob Tradition." *Vetus Testamentum* 16 (1966): 137-151.
- Good, Robert McClive. *The Sheep of His Pasture: A Study of the Hebrew Noun 'Am(m) and Its Semitic Cognates*. Harvard Semitic Monographs 29. Chico, CA: Scholars Press, 1983.
- Gordis, Robert. "The Composition and Structure of Amos." *Harvard Theological Review* 33 (1940): 239-251.
- _____. *The Word and the Book: Studies in Biblical Language and Literature*. New York: Ktav Publishing House, 1976.
- Görg, M. "יָשָׁב" yašab, *Theological Dictionary of the Old Testament* (1990). 6:420-438.
- Gottwald, Norman K. *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250-1050 B.C.E.* Maryknoll, NY: Orbis, 1979.

- Gottwald, Norman K. "Two Models for the Origins of Ancient Israel: Social Revolution or Frontier Development." In *The Quest for the Kingdom of God: Studies in Honor of George E. Mendenhall*, ed. H. B. Huffmon, F. A. Spina, and A. R. W. Green. Winona Lake, IN: Eisenbrauns, 1983. 5-24.
- Gunkel, Hermann *GHK* I/1 (1966): 45.
- Graffy, Adrian. *A Prophet Confronts His People*. Rome: Biblical Institute Press, 1984.
- Groves, J. W. *Actualization and Interpretation in the Old Testament*. Society of Biblical Literature Dissertation Series 86. Atlanta: Scholars Press, 1987.
- Guillet, Stéphane. "La métaphore dangereuse: Être et ne pas être l'époux d'Israël: Lecture d'Osée 2,4-25." *Hokhma* 53 (1993): 21-52.
- Haag, H. "גן." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1977. 2:149-159.
- Halbertal, Moshe, and Avishai Margalit. *Idolatry*. Translated by Naomi Goldblum. Cambridge, MA: Harvard University Press, 1992.
- Halpern, B. *The Emergence of Israel in Canaan*. Society of Biblical Literature Monograph Series 29. Chico, CA: Scholars Press, 1983.
- Hammershaimb, Erling. *The Book of Amos: A Commentary*. Translated by J. Sturdy. Oxford: Basil Blackwell, 1970.
- Hanson, Paul D. *The People Called: The Growth of Community in the Bible*. San Francisco: Harper & Row Publishers, 1987.
- Haran, Menahem. "Observations on the Political Background of Amos 1:2-2:16." *Israel Exploration Journal* 18 (1968): 201-212.
- . "The Rise and Decline of the Empire of Jeroboam Ben Joash." *Vetus Testamentum* 17 (1967): 266-297.
- Harper, W. R. *A Critical and Exegetical Commentary on Amos and Hosea*. Edinburgh: T. & T. Clark, 1905.

- Harrison, R. K. *Introduction to the Old Testament*. Grand Rapids, MI: Eerdmans, 1969.
- Harvey, J. "Le Rib Pattern: Réquisitoire Prophétique sur la Rupture de l'Alliance." *Biblica* 43 (1962): 172-196.
- Hasel, Gerhard F. "The Alleged 'No' of Amos and Amos' Eschatology." *Andrews University Seminary Studies* 29 (1991): 3-18.
- _____. *Biblical Interpretation Today*. Lincoln, NE: College View Printers, 1985.
- _____. "Israel in Bible Prophecy." *Journal of the Adventist Theological Society* 3/1 (1992): 120-155.
- _____. *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah*, Andrews University Monographs Studies in Religion 5, 2d ed. Berrien Springs, MI: Andrews University Press, 1980.
- _____. *Understanding the Book of Amos: Basic Issues in Current Interpretation*. Grand Rapids, MI: Baker Book House, 1991.
- Hasel, Michael. "Israel, in the Merneptah Stela." A Paper presented at the SBL Annual Meeting in Washington, DC, November 1993.
- Hauret, Charles. *Amos et Osée*. Paris: Beauchesne, 1970.
- Hayes, John H. *Amos, The Eighth-Century Prophet: His Times and His Preaching*. Nashville, TN: Abingdon Press, 1988.
- _____. "Israel." *Mercer Dictionary of the Bible*. Edited by Watson E. Mills. Macon, GA: Mercer University Press, 1991. 417-420.
- Herrmann, Siegfried. *A History of Israel in Old Testament Times*. Philadelphia: Fortress Press, 1981.
- _____. "Ephraim." *Anchor Bible Dictionary* (1992). 2:551-553.
- Heschel, Abraham J. *The Prophets*. Vol. 1. New York: Harper and Row, 1969.

- Heyns, Darlene. "In the Face of Chaos: Border-Existence as Context for Understanding Amos." *Old Testament Essays* 6 (1993): 72-89.
- Hill, Linzy H, Jr. "Hosea 11: Yahweh's Persistent Love." *Southwestern Journal of Theology* 36/1 (1993): 27-31.
- Hoffman, Y. "A North Israelite Typological Myth and a Judean Historical Tradition: The Exodus in Hosea and Amos." *Vetus Testamentum* 39/2 (1989): 169-182.
- Hoffner, Harry A. "חֹסֶה." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1988. 2:114-115.
- Høgenhaven, Jesper. *Gott und Volk bei Jesaja: Eine Untersuchung zur Biblischen Theologie*. Leiden: E. J. Brill, 1988.
- Holladay, William L. "Amos VI:1b: A Suggested Solution." *Vetus Testamentum* 22 (1972): 107-110.
- _____. "Chiasmus, the Key to Hosea 12: 3-6." *Vetus Testamentum* 16 (1966): 53-64.
- _____. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids, MI: Eerdmans, 1988.
- _____. *The Root Šûbh in the Old Testament*. Leiden: E. J. Brill, 1958.
- Holwerda, David E. *Jesus and Israel: One Covenant or Two?* Grand Rapids, MI: Eerdmans, 1995.
- Hoobs, T. R. "Amos 3:1b and 2:10," *Zeitschrift für die alttestamentliche Wissenschaft* 81 (1969): 384-387.
- Hubbard, David Allan. *Hosea: An Introduction and Commentary*. Downers Grove: Inter-Varsity Press, 1989.
- Hubbard, R. L., Jr. "Kingdom of Israel." *The International Standard Bible Encyclopedia*. Grand Rapids, MI: 1990. 2: 924-926.
- Huffman, Herbert B. "The Covenant Lawsuit in the Prophets." *Journal of Biblical Literature* 78 (1959): 285-295.

- Huffmon, Herbert B. "Prophecy in the Mari Letters." *Biblical Archaeologist* 32 (1968): 101-124.
- _____. "The Treaty Background of Hebrew YĀDA'." *Bulletin of the American Schools of Oriental Research* 181 (1966): 31-37.
- Hugenberger, Gordon Paul. *Marriage as a Covenant: A Study of Biblical law and Ethics Governing Marriage Developed from the Perspective of Malachi*. Supplements to Vetus Testamentum 52. Leiden: E. J. Brill, 1994.
- Hulst, A. R. "עבד/יָד." *Theologisches Handwörterbuch zum Alten Testament*. Edited by E. Jenni and C. Westermann. Munich: Chr. Kaiser Verlag, 1984. 2:290-325.
- _____. "Der Name 'Israel' im Deuteronomium." *Oudtestamentische Studien* 9 (1951): 65-106.
- Hunter, A. Vanlier. *Seek the Lord! A Study of the Meaning and Function of the Exhortations in Amos, Hosea, Isaiah, Micah, and Zephaniah*. Baltimore: St. Mary's Seminary & University, 1982.
- Hutchens, Kenneth D. "The Landscape of the Book of Hosea." Paper Presented at the 1993 Society of Biblical Literature Meeting in Washington, DC.
- Jacob, Edmond. "L'héritage cananéen dans le livre du prophète Osée." *Revue d'histoire et de philosophie religieuses* 43 (1963): 256.
- _____. "Osée." In E. Jacob, C. A. Keller, and S. Amsler, *Osée, Joël, Abdias, Jonas, Amos*. Commentaire de L'Ancien Testament 11a. Neuchâtel: Delachaux et Niestlé, 1965.
- Janzen, J. Gerald. "Metaphor and Reality in Hosea 11." *Semeia* 24 (1982): 7-44.
- Jellicoe, S. *The Septuagint and Modern Study*. Winona Lake, IN: Eisenbrauns, 1989.
- Jenni, Ernst. "בַּיִת: Haus." *Theologisches Handwörterbuch zum Alten Testament*. Edited by E. Jenni and C. Westermann. Munich: Chr. Kaiser Verlag, 1971. 1:308-313.

- Jenni, Ernst. "עב/יג." *Theologisches Handwörterbuch zum Alten Testament*. Edited by E. Jenni and C. Westermann. Munich: Chr. Kaiser Verlag, 1984. 2:290-326.
- Jensen, Joseph. "Israel." *The New Dictionary of Theology*. Edited by Joseph A. Komonchak, Mary Collins and Dermot A. Lane. Wilmington: Michael Glazier, 1987: 530-532.
- Jeremias, Jörg. "Amos 3-6: From the Oral World to the Text." In *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*, ed. Gene M. Tucker, David L. Petersen, and Robert R. Wilson. Philadelphia: Fortress Press, 1988. 217-229.
- . "Jakob im Amosbuch." In *Die Väter Israels: Beiträge zur Theologie der Patriarchenüberlieferungen im Alten Testament*. Stuttgart: Verlag Katholisches Bibelwerk, 1989. 139-154.
- John, E. C. "Forgiveness in the Prophecy of Judgment." *The Indian Journal of Theology* 18 (1969): 206-218.
- . "Righteousness in the Prophets." *The Indian Journal of Theology* 26/3 (1977): 132-142.
- Johnson, Paul. *A History of the Jews*. New York: Harper Perennial, 1988.
- Johnson, Rick. "Hosea 4-10: Pictures at an Exhibition." *Southwestern Journal of Theology* 36/1 (1993): 20-26.
- Joüon, P. "Notes de Lexicographie Hébraïque." *Mélanges de l'Université Saint-Joseph* 10 (1925): 1-47.
- Joüon, Paul, and T. Muraoka. *A Grammar of Biblical Hebrew*. Subsidia Biblica 14, 2 vols. Roma: Editrice Pontificio Istituto Biblico, 1991.
- Irwin, William A. "The Thinking of Amos." *American Journal of Semitic Languages and Literatures* 49 (1933): 102-114.
- Kaiser, Walter C., Jr. "Inner Biblical Exegesis as a Model for Bridging the 'Then' and 'Now' Gap: Hos. 12:1-6." *Journal of the Evangelical Theological Society* 28/1 (1985): 33-46.

- Kaiser, Walter C., Jr. "Israel as the People of God." In *The People of God: Essays on the Believer's Church*, ed. Paul Basden and David S. Dockery. Nashville: Broadman Press, 1991. 99-108.
- _____. *The Uses of the Old Testament in the New*. Chicago: Moody Press, 1985.
- Kaiser, Walter C. Jr., and Moisés Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Grand Rapids, MI: Zondervan Publishing House, 1994.
- Kapelrud, Arvid S. *Central Ideas in Amos*. Oslo: Oslo University Press, 1961.
- _____. "New Ideas in Amos." *Vetus Testamentum*, Supplement 15 (1965): 193-206.
- _____. "The Prophets and the Covenant." In *The Shelter of Alyon: Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlstrom*, ed. W. Boyd Barrick and John R. Spencer, JSOT Supplement Series 31. Sheffield, England: JSOT Press, 1984. 175-183.
- Kaufmann, Yehezkiel. *The Religion of Israel. From Its Beginning to the Babylonian Exile*. Translated by Moshe Greenberg. Chicago: University of Chicago Press, 1960.
- Kautzsch, E., ed. *Gesenius' Hebrew Grammar*. 2nd ed. Revised by A. E. Cowley. Oxford: Clarendon Press, 1988.
- Keil, C. F., and F. Delitzsch. *Biblical Commentary on the Old Testament: The Minor Prophets*. Vol. 10. Reprint. Grand Rapids, MI: Eerdmans, 1989.
- Kelly, P. H. "Contemporary Study of Amos and Prophetism." *Review and Expositor* 63 (1966): 375-385.
- _____. "The Holy One in the Midst of Israel: Redeeming Love (Hos 11-14)." *Review and Expositor* 72 (1975): 465-472.
- Khoury, Philip S., and Joseph Kostiner, eds. *Tribe and State Paradox in the Middle East*. Berkeley, CA: University of California Press, 1990.

- Kidner, Derek. *The Message of Hosea: Love to the Loveless. The Bible Speaks Today.* Downers Grove, IL: Inter-Varsity Press, 1981.
- King, P. K. *Amos, Hosea, Micah: An Archeological Commentary.* Philadelphia: The Westminster Press, 1988.
- _____. "The Eighth, The Greatest of Centuries?" *Journal of Biblical Literature* 108/1 (1989): 3-15.
- _____. "Hosea's Message of Hope." *Biblical Theology Bulletin* 12/3 (1982): 91-95.
- Klein, Ernest. *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English.* New York: Macmillan Publishing Company, 1987.
- Koch, Klaus. *Amos: Untersucht mit den Methoden einer strukturalen Formgeschichte.* 3 vols. Kevelaer: Butzon & Bercker, 1976.
- _____. *The Prophets: The Assyrian Period.* Vol. 1. Translated by Margaret Kohl. Philadelphia: Fortress Press, 1983.
- Koehler, Ludwig, and Walter Baumgartner. *Hebräisches und Aramäisches Lexicon zum Alten Testament.* Leiden: E. J. Brill, 1967.
- Kraus, H. J. *The People of God in the Old Testament.* London: Lutherworth Press, 1958.
- Kruger, P. A. "Prophetic Imagery. On Metaphors and Similes in the Book of Hosea." *Journal of Northwest Semitic Languages* 24 (1988): 143-151.
- _____. "Yahweh's Generous Love: Eschatological Expectations in Hosea 14:2-9." *Old Testament Essays* 1 (1988): 33.
- Küblewein, J. "bēn: Sohn." *Theologisches Handwörterbuch zum Alten Testament.* Edited by E. Jenni and C. Westermann. Munich: Chr. Kaiser Verlag, 1971. 1: 316-325.
- _____. "Israel, The Harlot: Hos. 2:4-9." *Journal of Northwest Semitic Languages* 11 (1983): 107-116.
- Kuhnigk, Willibald. *Nordwestsemitische Studien zum Hoseabuch, Biblica et Orientalia* 27. Rome: Pontifical Biblical Institute, 1974.

- Kutsch, Ernst. *Verheissung und Gesetz*. Berlin/New York: W. de Gruyter, 1973.
- Labuschagne, C. J. "The Similes in the Book of Hosea." *Studies on the Books of Hosea and Amos: Papers Read at the 7th and 8th Meetings of Die O.T. Werkgemeenskap in Suid-Africa (1964-1965)*, 64-76.
- Laetsch, Theodore. *Minor Prophets*. Concordia Classic Commentary Series. Saint Louis, MO: Concordia Publishing House, 1975.
- Lambert, Frith, "The Tribe/State Paradox in the Old Testament." *Scandinavian Journal of the Old Testament* 8/1 (1994): 20-44.
- Landy, Francis. "Vision and Poetic Speech in Amos." *Hebrew Annual Review* 11 (1987): 223-246.
- Lane, Edward William. *Arabic-English Lexicon*. Book 1, part 5. New York: Frederick Ungar Publishing, 1956.
- Laney, J. Carl, "The Role of the Prophets in God's Case against Israel." *Bibliotheca Sacra* (1981): 313-325.
- LaRondelle, Hans K. *The Israel of God in Prophecy: Principles of Prophetic Interpretation*. Berrien Springs, MI: Andrews University Press, 1983.
- Lee, G. "Israel." *The International Standard Bible Encyclopedia*. Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1990. 2: 907-908.
- Lemaire, A. "Asriel, Šr'l, Israël et l'origine de la confédération Israélite." *Vetus Testamentum* 23 (1973): 239-243.
- Lemche, Niels Peter. *Ancient Israel: A New History of Israelite Society*. The Biblical Seminar. Journal for the Study of the Old Testament 5. Sheffield: JSOT Press, 1988.
- _____. *The Canaanites and Their Land. The Tradition of the Canaanites*. Journal for the Study of the Old Testament Supplement 110. Sheffield: JSOT Press, 1991.
- _____. *Early Israel: Anthropological and Historical Studies on the Israelite Society Before the Monarchy*. *Vetus Testamentum Supplement* 37. Leiden: E. J. Brill, 1985.

- Lemche, Niels Peter. "History of Israel." *The Anchor Bible Dictionary*. Edited by D. N. Freedman. New York: Doubleday, 1992. 3:526-545.
- _____. "Is It Still Possible to Write a History of Ancient Israel?" *Scandinavian Journal of Old Testament* 8/2 (1994): 165-190.
- _____. "Israel in the Period of the Judges: The Tribal League in Recent Research." *Studia Theologica* 38 (1984): 1-28.
- _____. "Sociology, Text and Religion as Key Factors in Understanding the Emergence of Israel in Canaan." *Scandinavian Journal of the Old Testament* 2 (1991): 7-18.
- Leslau, Wolf. *Comparative Dictionary of Ge'ez (Classical Ethiopic): Ge'ez-English/English-Ge'ez with an Index of the Semitic Roots*. Wiesbaden: Otto Harrassowitz, 1991.
- Levenson, Jon D. *Sinai and Zion: An Entry into the Jewish Bible*. Minneapolis: Winston, 1985.
- Light, Gary W. "The New Covenant in the Book of Hosea." *Review and Expositor* 90/2 (1993): 219-238.
- Limburg, James. *Hosea-Micah. Interpretation*. Atlanta: John Knox Press, 1988.
- _____. "Sevenfold Structures in the Book of Amos." *Journal of Biblical Literature* 106 (1986): 217-222.
- Lind, Millard C. "Hosea 5:8-6:6." *Interpretation* 38 (1984): 398-403.
- Lindars, Barnabas. "The Israelite Tribes in Judah." *Studies in the Historical Books of the Old Testament*. Edited by J. A. Emerton. *Vetus Testamentum Supplement* 30. Leiden: E. J. Brill, 1979. 95-112.
- Lipiński, E. "L'Etymologie de 'Judah.'" *Vetus Testamentum* 23/3 (1973): 380-381.
- _____. "Fils." *Dictionnaire encyclopédique de la Bible*. Turnout: Brepols, 1987. 476-477.
- Loewen, J. A. "Some Figures of Speech in Hosea." *The Bible Translator* 33 (1982): 238-242.

- Lovski, F. "Le peuple d'Israël et l'écclésiologie oecuménique." *Foie et Vie* 88/1 (1989): 55-70.
- Lubczyk, H. "Der Auszug Israels aus Ägypten. Seine theologische Bedeutung in prophetischer und priesterlicher Überlieferung." *Erfurter Theologische Studien* 11 (1963): 7-10, 66-76.
- Lundbom, J. R. "Contentious Priests and Contentious People in Hosea IV: 1-10." *Vetus Testamentum* 36/1 (1986): 52-70.
- . "Poetic Structure and Prophetic Rhetoric in Hosea." *Vetus Testamentum* 29/3 (1979): 300-308.
- Lust, J. "Remarks on the Redaction of Amos 5:4-6; 14-15." *Oudtestamentische Studien* 21 (1981): 129-154.
- Maag, Victor. *Text, Wortschatz und Begriffswelt des Buches Amos*. Leiden: E. J. Brill, 1951.
- Maclean, H. "Amos and Israel." *Reformed Theological Review* 18 (1959): 1-6.
- Malamat, A. "The Proto-History of Israel: A Study in Method." In *The Word of the Lord Shall Go Forth. Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, ed. by Carol L. Meyers and M. O'Connor. Winona Lake, IN: Eisenbrauns, 1983. 305-313.
- Maly, Eugene H. "Messianism in Osée." *Catholic Biblical Quarterly* 19 (1957): 213-225.
- Mandelkern, Solomon. *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*. Jerusalem: Schocken Publishing House, 1967.
- Marcus, R. "The Hebrew Sibilant Šin and the Name Yisra'el." *Journal of Biblical Literature* 60 (1941): 141-150.
- Margalith, Othniel. "On the Origin and Antiquity of the Name 'Israel'." *Zeitschrift für die alttestamentliche Wissenschaft* 102 (1990): 225-237.
- Marks, John H. "God's Holy People." *Theology Today* 29 (1972/73): 22-33.
- Marti, K. *Das Dodekapropheton. Kurzer Handcommentar zum Alten Testament* 13. Tübingen: J. C. B. Mohr, 1904.

- Martin, J. D. "Israel as a Tribal Society." In *The World of Ancient Israel: Sociological, Anthropological and Political Perspectives*. Edited by R. E. Clements. Cambridge: Cambridge University Press, 1989. 95-117.
- Martin-Achard, Robert. *Amos: L'homme, le message, l'influence*. Genève: Labor et Fides, 1984.
- _____. "The End of the People of God: A Commentary on the Book of Amos." In *Amos & Lamentations: God's People in Crisis*. International Theological Commentary, ed. George A. F. Knight, and Frederick Carlson Holmgren. Grand Rapids, MI: Eerdmans, 1984.
- _____. "Isaac." *Anchor Bible Dictionary* (1992). 3:463-470.
- Martin-Achard, R., and S. Paul Re'emi. *Amos and Lamentations: God's People in Crisis*. International Theological Commentary. Ed. George A. F. Knight and Fredrick Carlson Holmgren. Grand Rapids MI: Eerdmans, 1984.
- Mauchline, John. "Hosea." *Interpreter's Bible* (1989). 6:551-725.
- Mayer, R., and Thomas McComiskey. "Israel, Jew, Hebrew, Jacob, Judah." *New International Dictionary of New Testament Theology* (1986). 2:304-316.
- Mayes, A. D. H. "Amphictyony." *Anchor Bible Dictionary* (1992). 1:212-216.
- Mays, James Luther. *Amos: A Commentary*. Old Testament Library. Philadelphia: Westminster Press, 1969.
- _____. *Hosea: A Commentary*. Old Testament Library. Philadelphia: Westminster Press, 1969.
- Mazor, Yair. "Hosea 5:1-3: Between Compositional Rhetoric and Rhetorical Composition." *Journal for the Study of The Old Testament* 45 (1989): 115-126.
- McCarthy, Dennis J. "Hosea 12:2: Covenant by Oil." *Vetus Testamentum* 14 (1964): 215-221.
- McCarthy, Dennis J. "Prophets and Covenant Community." *Jeevadhara* 11 (1981): 105-112.

- McCarthy, Dennis J. *Treaty and Covenant*. Rome: Biblical Institute Press, 1981.
- McComiskey, Thomas E. "Amos." *The Expositor's Bible Commentary*. Grand Rapids, MI: Zondervan Publishing House, 1985. 7:269-331.
- _____. "Hos 9:13 and the Integrity of the Masoretic Tradition in the Prophecy of Hosea." *Journal of the Evangelical Theological Society* 33/2 (June 1990): 155-160.
- McComiskey, T. E. "Hosea." In *The Minor Prophets: An Exegetical & Expository Commentary*, ed. T. E. McComiskey. Grand Rapids, MI: Baker Book House, 1992.
- McKay, J. W. *Religion in Judah under the Assyrians, 732-609 B.C.* Studies in Biblical Theology, Second Series 26. London: SCM Press, 1973.
- McKeating, Henry. *The Books of Amos, Hosea and Micah*. The Cambridge Bible Commentary. Cambridge: Cambridge University Press, 1971.
- McKenzie, J. L. "Exodus Typology in Hosea." *Restoration Quarterly* 22/1 (1979): 100-108.
- _____. "The Jacob Tradition in Hosea 12:4-5." *Vetus Testamentum* 36/3 (1986): 311-322.
- _____. "Knowledge of God in Hosea." *Journal of Biblical Literature* 74 (1955): 22-27.
- McMillion, Phil. "An Exegesis of Hosea 4:1-5:7." *Restoration Quarterly* 17 (1974): 236-248.
- Meinhold, J. *Studien zur israelitischen Religionsgeschichte. Band I: Der Heilige Rest. Teil I: Elias, Amos, Hosea, Jesaja*. Bonn: Weber's Verlag, 1903.
- Melnyk, Janet L. R. "When Israel was a Child: Ancient Near Eastern Adoption Formulas and the Relationship between God and Israel." In *History and Interpretation: Essays in Honor of John H. Hayes*, ed. M. Patrick Graham, William P. Brown and Jeffrey K. Kuan. JSOT Supplement Series 173. Sheffield: JSOT Press, 1993. 245-259.

- Melugin, Roy F. "The Formation of Amos: An Analysis of Exegetical Method." *Society of Biblical Literature 1978 Seminar Papers*. Edited by P. J. Achtemeier, 369-391. Missoula, MT: Scholars Press, 1978.
- Mendenhall, George E. "The Hebrew Conquest of Palestine," *Biblical Archaeologist* 25 (1962): 66-87.
- _____. *The Tenth Generation: The Origin of Biblical Traditions*. Baltimore: The Johns Hopkins University Press, 1973.
- Micklem, N. *Prophecy and Eschatology*. London: George Allen & Unwin, 1926.
- Mihalik, I. "Some Thoughts on the Name Israel." *Theological Soundings* (1973): 11-19.
- Millard, A. R. "Jacob." *International Standard Bible Encyclopedia*. 1982. 2:948-955.
- _____. "The Meaning of the Name Judah," *Zeitschrift für die alttestamentliche Wissenschaft* 86 (1974): 216-218.
- Miller, J. M., and J. H. Hayes. *A History of Ancient Israel and Judah*. Philadelphia: Westminster Press, 1986.
- Miller, P. D., Jr., "El the Warrior." *Harvard Theological Review* 60 (1967): 411-431.
- Morgenstern, Julien. "The Address of Amos-Text and Commentary." *Hebrew Union College Annual* 32 (1961): 295-350.
- Motyer, J. A. *The Message of Amos: The Day of the Lion*. Downers Grove, IL: Inter-Varsity Press, 1974.
- Mowinckel, Sigmund. *He That Cometh*. Nashville: Abingdon Press, 1956.
- _____. *Prophecy and Tradition*. Oslo: Dybwad, 1946.
- Mullen, E. Theodore, Jr. *Narrative History and Ethnic Boundaries: The Deuteronomistic Historian and the Creation of Israelite National Identity*. The Society of Biblical Literature Semeia Studies. Atlanta, GA: Scholars Press, 1993.

- Na'aman, N. "Historical and Chronological Notes on the Kingdoms of Israel and Judah in the Eighth Century B.C." *Vetus Testamentum* 36/1 (1986): 71-92.
- Naidoff, Bruce David. "Israel and the Nations in Deutero-Isaiah: The Political Terminology in Form Critical Perspective." Ph.D. dissertation, Vanderbilt University, 1980.
- Naumann, Thomas. *Hoseas Erben. Strukturen der Nachinterpretation im Buch Hosea. Beiträge zur Wissenschaft vom Alten und Neuen Testament* 131. Stuttgart: Verlag W. Kohlhammer, 1991.
- Neef, Heinz-Dieter. *Die Heilstraditionen Israels in der Verkündigung des Propheten Hosea. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft* 169. Berlin: Walter de Gruyter, 1987.
- Neher, André. *Amos: Contribution à L'étude du prophétisme*. Paris: J. Vrin, 1950.
- _____. *L'Essence du prophétisme*. Paris: Librairie philosophique Calman-Lévi, 1983.
- Newman, Robert C. *The Evidence of Prophecy: Fulfilled Prediction as a Testimony to the Truth of Christianity*. Hatfield, PA: Interdisciplinary Biblical Research Institute, 1988.
- Nibbi, Alessandra. "Some Unanswered Questions on Canaan and Egypt and the So-Called Israel Stela." *Biblische Notizen* 73 (1994): 74-89.
- Nicholson, Ernest W. "Israelite Religion in the Pre-Exilic Period: A Renewed Debate." *A Word in Season, Essays in Honor of William McKane*. Edited by James D. Martin and Philip R. Davies, JSOT Supplement Series 42. Sheffield: JSOT Press 1986.
- Niehaus, J. "Amos." *The Minor Prophets*. Edited by T. E. McComiskey. Grand Rapids, MI: Baker Book House, 1992. 315-494.
- Nissinen, Marti. *Prophetie. Redaktion und Fortschreibung im Hoseabuch. Studien zum Werdegang eines Prophetenbuches im Lichte von Hos 4 und 11. Alter Orient und Altes Testament* 231. Neukirchen-Vluyn: Verlag Butzon & Bercker, 1991.

- Nogalski, James D. *Literary Precursors to the Book of the Twelve*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 217. Berlin: Walter de Gruyter, 1993.
- _____. "The Problematic Suffixes of Amos 9:11." *Vetus Testamentum* 43/3 (1993): 411-418.
- Noth, Martin. *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung*. Beiträge zur Wissenschaft vom Alten und Neuen Testament 3/10. Stuttgart: W. Kohlhammer, 1928.
- _____. *The Laws of the Pentateuch and Other Studies*. London: SCM Press, 1984.
- _____. *Das System der zwölf Stämme Israels*. Beiträge zur Wissenschaft vom Alten und Neuen Testament 4\1. Darmstadt: Wissenschaftliche Buchgesellschaft, 1930.
- O'Connor, Michael P. "The Deceptions of Hosea." *The Bible Today* (1982): 152-158.
- O'Rourke-Boyle, M. "The Covenant Lawsuit of the Prophet Amos: 3:1-4:13." *Vetus Testamentum* 21 (1971): 338-363.
- Odendaal, D. H. "Israel. Die Volk van God, in Bybelse Perspektief." *Nederduits Gereformeerde Teologiese Tydskrif* 12 (1971): 153-170.
- Oettli, S. *Amos und Hosea: Zwei Zeugen gegen die Anwendung der Evolutionstheorie auf die Religion Israels*. Beiträge zur Förderung Christlicher Theologie 5/4. Gütersloh: Bertelsmann, 1901.
- Olyan, Saul M. "The Oaths of Amos 8:14." In *Priesthood and Cult in Ancient Israel*, ed. Gary A. Anderson and Saul M. Olyan, 121-149. *Journal for the Study of the Old Testament Supplement Series* 125. Sheffield: JSOT Press, 1991.
- Osty, E. *Amos, Osée*. La Sainte Bible. Paris: Éditions du Cerf, 1960.
- Owens, J.J. "Exegetical Study of Hosea." *Review and Expositor* 54 (1957): 522-543.
- Paul, Shalom. M. *Amos: A Commentary on the Book of Amos*. Hermeneia. Minneapolis: Fortress Press, 1991.

- Paul Shalom M. "Amos 1:3-2:3: A Concatenous Literary Pattern." *Journal of Biblical Literature* 90 (1971): 397-403.
- Paulo, Pierre-Antoine. *Le Problème ecclésiaste des Actes à la lumière des deux prophéties d'Amos*. Paris: Editions du Cerf, 1985.
- Payne, David F. *Kingdoms of The Lord: A History of the Hebrew Kingdoms From Saul to the Fall of Jerusalem*. Grand Rapids, MI: Eerdmans, 1981.
- Peckham, Brian. "The Composition of Hosea." *Hebrew Annual Review* 11 (1987): 331-353.
- _____. *History and Prophecy: The Development of Late Judean Literary Traditions*. The Anchor Bible Reference Library. New York: Doubleday, 1993.
- Petersen, David L. and Kent Harold. Richards. *Interpreting Hebrew Poetry*. Minneapolis: Fortress Press, 1992.
- Gerhard Pfandel. *The Time of the End in the Book of Daniel*. ATS Dissertation Series 1. Berrien Springs, MI: Adventist Theological Society Publications, 1992.
- Pfeiffer, Robert. H. "History of the People of Israel." *The International Standard Bible Encyclopedia*. Grand Rapids, MI: Eerdmans, 1982. 2:908-924.
- _____. "Studies in the Name Israel in the Old Testament." *Jewish Quarterly Review* 39 (1949): 95-96.
- Plöger, J. G. "מִשְׁפָּחָה." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1990. 1:88-98.
- Polley, M. E. *Amos and the Davidic Empire: A Socio-Historical Approach*. New York: Oxford University Press, 1989.
- Price, James D. *The Syntax of Masoretic Accents in the Hebrew Bible*. Studies in the Bible and Early Christianity. Lewiston/Queenston/Lampeter: The Edwin Mellen Press, 1990.
- Prichard, James B., ed. *Ancient Near Eastern Texts Relating to the Old Testament*. 3d ed. rev. Princeton, NJ: Princeton University Press, 1969.

- Raitt, Thomas. "The Prophetic Summons to Repentance." *Zeitschrift für die alttestamentliche Wissenschaft* 83 (1971): 30-49.
- Ramsay, G. W. "Amos 4:12, A New Perspective." *Journal of Biblical Literature* 89 (1970): 187-191.
- _____. "Speech Forms in the Hebrew Prophets." *Journal of Biblical Literature* 96 (1977): 45-58.
- Reed, W. L. "Ephraim." *Interpreter's Dictionary of the Bible* (1962): 2:119-121.
- Renaud, B. "Le livret d'Osée 1-3: Un travail complexe d'édition." *Revue des Sciences Religieuses* 56/3 (1982): 159-178.
- _____. "Osée 1-3: Analyse diachronique et lecture synchronique: problèmes de méthode." *Revue de Sciences Religieuses* 57 (1983): 249-260.
- _____. "Genève et unité rédactionnelle de Os 2." *Revue des Sciences Religieuses* 54/1 (1980): 1-20.
- Richards, Lawrence O. *Expository Dictionary of Bible Words*. Grand Rapids, MI: Zondervan, 1985.
- Richardson, H. N. "Skt [Amos 9:11]: 'Booth' or 'Succoth'?" *Journal of Biblical Literature* 92 (1973): 375-381.
- Ringgren, Helmer. *Israelite Religion*. Translated by David E. Green. Philadelphia: Fortress Press, 1966.
- _____. *Israelitische Religion*. Stuttgart: W. Kohlhammer, 1963.
- Ritschl, Dietrich. "God's Conversion: An Exposition of Hosea 11." *Interpretation* 15/3 (1961): 286-303.
- Roberts, J. J. "Amos 6:1-7." In *Understanding the Word: Essays in Honor of Bernard W. Anderson*, Ed. James T. Butler, Edgard W. Conrad, and C. Ollenburger, 155-166. *Journal for the Study of the Old Testament Supplement Series* 37. Sheffield: JSOT Press, 1985.
- Robertson, O. Palmer. *The Christ of the Covenants*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980.

- Romerowski, Sylvain. "Le prophète Osée prêche sur l'histoire de Jacob: Osée ch. 12." *Hokhma* 52 (1993): 33-66.
- Rösel, Hartmut N. *Israel in Kanaan: Zum Problem der Entstehung Israels. Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums.* Frankfurt am Main: Peter Lang, 1992.
- Rosenbaum, Stanley N. *Amos of Israel: A New Interpretation.* Macon, GA: Mercer University Press, 1990.
- Rost, Leonard. *Israel bei den Propheten.* Stuttgart: W. Kohlhammer, 1937.
- Rowley, H. H. "The Marriage of Hosea." *Bulletin of the John Rylands University Library of Manchester* 39 (1956): 200-233.
- Rudolph, W. *Hosea. Kommentar zum Alten Testament* 13/1. Gütersloh: Gerd Mohn, 1966.
- _____. *Joel-Amos-Obadja-Jona. Kommentar zum Alten Testament* 13/2. Gütersloh: Gerd Mohn/Gütersloher Verlaghaus, 1971.
- Ruppert, Lothar. "Erwägungen zur Komposition und Redaktionsgeschichte von Hosea 1-3." *Biblische Zeitschrift* 26 (1982): 208-223.
- _____. "Herkunft und Bedeutung der Jakob Tradition in Hosea." *Biblica* 52 (1971): 488-504.
- Sachsse, E. *Die Bedeutung des Namens Israel: Eine Quellenkritische Untersuchung.* Bonn: C. Georgi, 1910.
- _____. "Die Etymologie und älteste Aussprache des Namens *יִשְׂרָאֵל*." *Zeitschrift für die alttestamentliche Wissenschaft* 34 (1914): 1-16.
- Sawyer, J. F. A. *Prophecy and Prophets in the Old Testament.* Oxford: Oxford University Press, 1987.
- Schmidt, W. H. "Die deuteronomistische Redaktion des Amos buches." *Zeitschrift für die alttestamentliche Wissenschaft* 77 (1965): 168-192.
- Schmitt, John J. "The Gender of Ancient Israel." *Journal for the Study of the Old Testament* 26 (1983): 115-125.

- Schmitt, John J. "The Virgin of Israel: Referent and Use of the Phrase in Amos and Jeremiah." *Catholic Biblical Quarterly* 53 (1991): 365-387.
- Schökel, Luis Alonso. *A Manual of Hebrew Poetics*. Rome: Editrice Pontificio Istituto Biblico, 1988.
- Scobie, Charles H. H. "The Structure of Biblical Theology." *Tyndale Bulletin* 42/2 (1991): 163-194.
- Seesemann, Otto. *Israel und Juda bei Amos und Hosea*. Leipzig: Dietrich, 1898.
- Seilhamer, Frank H. "The Role of the Covenant in the Mission and Message of Amos." In *A Light Unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, 435-451. Gettysburg Theological Studies 4. Edited by Howard N. Bream, Ralph D. Heim, and Carey A. Moore. Philadelphia: Temple University Press, 1974.
- Seow, C. L. "Hosea." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 3:291-297.
- _____. "Hosea 14:10 and the Foolish People Motif." *Catholic Biblical Quarterly* 44 (1982): 212-224.
- Shanks, Hershel, William G. Dever, Baruch Halpern, and P. K. McCarter. *The Rise of Ancient Israel*. Washington, DC: Biblical Archaeology Society, 1992.
- Shanks, H., ed. *Ancient Israel: A Short History from Abraham to the Roman Destruction of the Temple*. Washington, DC: Biblical Archeological Society, 1991.
- Shaw, Joseph M. *The Pilgrim People of God: Recovering a Biblical Motif*. Minneapolis, MN: Augsburg, 1990.
- Sinclair, Lawrence A. "The Courtroom Motif in the Book of Amos." *Journal of Biblical Literature* 85/3 (1966): 351-353.
- Skjeggstad, Marit. "Ethnic Groups in Early Iron Age Palestine: Some Remarks on the Use of the Term 'Israelite' in Recent Research." *Scandinavian Journal of the Old Testament* 6/2 (1992): 159-186.
- Smend, R. "Das Nein des Amos." *Evangelische Theologie* 23 (1963): 404-423.

- Smith, Gary V. *Amos: A Commentary*. Grand Rapids, MI: Zondervan, 1989.
- _____. "Amos 5:13: The Deadly Silence of the Prosperous." *Journal of Biblical Literature* 107/2 (1988): 289-291.
- Smith, Ralph L. *Old Testament Theology: Its Theology, Method, and Message*. Nashville, TN: Broadman & Holman Publishers, 1993.
- _____. "The Theological Implications of the Prophecy of Amos." *Southwest Journal of Theology* 9 (1966): 49-56.
- Snaith, Norman H. *The Distinctive Ideas of the Old Testament*. London: Epworth Press, 1983.
- Snyder, George. "The Law and Covenant in Amos." *Restoration Quarterly* 25/3 (1982): 158-166.
- Snyman, Gerrie. "Social Reality and Religious Language in the Marriage Metaphor in Hosea 1-3." *Old Testament Essays* 6/1 (1993): 90-112.
- Sohn, Seock-Tae. *The Divine Election of Israel*. Grand Rapids, MI: Eerdmans, 1991.
- Soggin, J. Alberto. *The Prophet Amos: A Translation and Commentary*. London: SCM Press, 1987.
- Speiser, E. A. "'People' and 'Nation' of Israel." *Journal of Biblical Literature* 79 (1960): 157-163.
- Stahl, Rainer. "'Deshalb trocknet die Erde aus und verschmachten alle, die auf ihr wohnen ...' Der Versuch einer theologiegeschichtlichen Einordnung von Hos 4,3." *Alttestamentlicher Glaube und Biblische Theologie: Festschrift für Horst Dietrich Preuss*. Stuttgart: W. Kohlhammer, 1993. 166-179.
- Steinmann, Andrew E. "The Order of Amos's Oracles against the Nations: 1:3-2:16." *Journal of Biblical Literature* 111/4 (1992): 683-689.
- Steinmann, J. *Le prophétisme biblique: Des origines à Osée*. Paris: Les Editions du Cerf, 1959.
- Stevenson, Pete. "Visions of Judgment: Amos 7." *Biblical Viewpoint* 27/2 (1993): 29-34.

- Stinespring, W. F. "Hosea: The Prophet of Doom." *Crozier Quarterly* 27 (1950): 200-207.
- Stoebe, Hans Joachim. "Noch Einmal zu Amos VII 10-17." *Vetus Testamentum* 39/3 (1989): 341-354.
- Strange, J. O. "The Broken Covenant: Bankrupt Religion (Hos 4-6)." *Review and Expositor* 72 (1975): 437-448.
- Stuart, Douglas K. *Favorite Old Testament Passages: A Popular Commentary for Today*. Philadelphia: Westminster Press, 1985.
- _____. *Hosea-Jonah*. Word Biblical Commentary. Vol. 31. Edited by P. Hubbard. Waco, TX: Word Publishing, 1987.
- _____. "Hosea 13-14: Promises of Destruction and Restoration." *Southwestern Journal of Theology* 36/1 (1993): 32-37.
- _____. "The Prophets' Self-Understanding of Their Prophecy." *Themelios* 6 (1980): 9-14.
- Szabo, Andor. "Textual Problems in Amos and Hosea." *Vetus Testamentum* 25/3 (1975): 500-524.
- Talmon, S. "Symonymous Readings in the Textual Traditions of the Old Testament." In *Studies in The Bible*, ed. C. Rabin, 346-348. *Scripta Hierosolymitana* 8. Jerusalem: Magnes, 1961.
- Tate, M.E. "The Whirlwind of National Disaster: A Disorganized Society (Hos 7-10)." *Review and Expositor* 72 (1975): 449-463.
- Täubler, E. "The First Mention of Israel." *Proceedings of the American Academy for Jewish Research* 12 (1942): 115-120.
- Thiele, Edwin R. *The Mysterious Numbers of the Hebrew Kings*. Rev. ed. Grand Rapids, MI: Zondervan, 1983.
- Thompson, Thomas L. *The Early History of the Israelite People: The Literary and Archaeological Evidence*. *Studies in the History of the Ancient Near East*, 2. Leiden: E. J. Brill, 1992.

Thompson, Thomas L. *The Origin Tradition of Ancient Israel: I. The Literary Formation of Genesis and Exodus 1-23*. Journal for the Study of the Old Testament Supplement Series 55. Sheffield: Sheffield Academic Press, 1987.

_____. "Palestinian Pastoralism and Israel's Origins." *Scandinavian Journal of the Old Testament* 6/1 (1992): 1-13.

Tibi, Bassam. "The Simultaneity of the Unsimultaneous: Old Tribes and Imposed Nation-States in Modern Middle East." In *Tribe and State Formation in the Middle East*, ed. Philip S. Khoury and Joseph Kostiner, 127-152. Berkeley, CA: University of California Press, 1990.

Tromp, N. J. "Amos 5:1-17: Towards a Stylistic and Rhetorical Analysis." *Oudtestamentische Studien* 23 (1984): 56-84.

Tsevat, M. "בְּתוּלָה." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1988. 2:338-343.

Tucker, Gene. "The Law in the Eighth-Century Prophets." In *Canon, Theology, and Old Testament Interpretation. Essays in Honor of Brevard S. Childs*, ed. Gene M. Tucker, David L. Petersen, and Robert R. Wilson, 201-216. Philadelphia: Fortress Press, 1988.

_____. "Prophetic Authenticity: A Form-Critical Study of Amos 7:10-17." *Interpretation* 27 (1973): 423-34.

_____. "Prophetic Superscriptions and the Growth of a Canon." In *Canon and Authority: Essays in Old Testament Religion and Theology*, ed. George W. Coats and Burke O. Long, 56-70. Philadelphia: Fortress Press, 1977.

Uffenheimer, B. "Amos et Osée: Deux modes de prophétie en Israël." In *Z. Shafar Jubilee Volume*, ed. B. Z. Luria. Jerusalem: Kirjath Sepher, 1973.

Unterman, Jeremiah. *From Repentance to Redemption: Jeremiah's Thought in Transition*. Journal for the Study of the Old Testament Supplement Series 54. Sheffield: Sheffield Academic Press, 1987.

- Utzschneider, Helmut. *Hosea Prophet vor dem Ende. Zum Verhältnis von Geschichte und Institution in der alttestamentlichen Prophetie.* Orbis Biblicus et Orientalis 31. Göttingen: Vandenhoeck & Ruprecht, 1980.
- Van Cangh, Jean-Marie. "Les Origines d'Israël et de la Foi Monothéiste: Apports de l'Archéologie et de la Critique Littéraire," *Revue Théologique de Louvain* 22 (1991): 305-326.
- _____. "Les Origines d'Israël et de la Foi Monothéiste: Apports de L'Archéologie et de la Critique Littéraire," *Revue Théologique de Louvain* 22 (1991): 457-487.
- van der Wal, A. "Background and Rhetorical Function of Amos 3:1-2." *Amsterdamse Cahiers voor Exegese en Bijbelse Theologie* 6 (1985): 83-90.
- _____. "The Structure of Amos." *Journal for the Study of the Old Testament* 26 (1983): 107-113.
- van der Merwe, B. J. "Echoes from the Teaching of Hosea in Isaiah 40-55." In *Studies on the Books of Hosea and Amos: Papers read at 7th and 8th meetings of Die O.T. Werkgenmeenskap in Suid Africa, 90-99.* Potchefstroom: University of Pretoria, 1964-1965.
- Van der Woude, A. S. "Three Classical Prophets: Amos, Hosea and Micah." In *Israel's Prophetic Tradition: Essays in Honor of Peter R. Ackroyd*, ed. R. Coggins, A. Phillips, and M. Knibb, 32-57. Cambridge: Cambridge University Press, 1982.
- Van Dijk-Hemmes, Fokkelien. "The Imagination of Power and the Power of Imagination: An Intertextual Analysis of Two Biblical Love Songs. The Song of Songs and Hosea 2." *Journal for the Study of the Old Testament* 44 (1989): 75-88.
- Van Groningen, Gerard. *Messianic Revelation in the Old Testament.* Grand Rapids, MI: Baker Book House, 1990.
- VanGemeren, Willem A. *Interpreting the Prophetic Word.* Grand Rapids, MI: Zondervan Publishing House, 1990.
- Van Rooy, H. F. "The Names Israel, Ephraim and Jacob in the Book of Hosea." *Old Testament Essays* 6/2 (1993): 135-149.

- Van Selms, A. "The Southern Kingdom in Hosea," *Studies in the Books of Hosea and Amos: Die Ou testamentiese Werkgemeenskap in Suid Afrika 7th and 8th Congresses*, 108, 109. Potchefstroom: Rege-Pers Beperk, 1964-65.
- _____. "Isaac in Amos." *Studies on the Books of Hosea and Amos: Papers Read at the 7th and 8th Meetings of Die OT. Werkgemeenskap in Sud-Afrika*, 157-165. Pretoria: Pro Regepers Beperk Potchefstroom, 1964, 1965.
- Vaux, R. de. "Histoire d'Israël." *Dictionnaire de la Bible, Supplément*. Edited by L. Pirot, A. Robert, H. Cazelles, and A. Feuillet. Paris: Librairie Letouzey, 1949. 4: 729-777.
- Vaux, R. de. "The Remnant of Israel According to the Prophets." In *The Bible and the Ancient Near East*, trans. J. McHugh, 15-30. Garden City, NY: Doubleday, 1971.
- Vawter, B. *Amos, Hosea, Micah, with an Introduction to Classical Prophecy*. Old Testament Message. Wilmington, DE: Michael Glazier, 1981.
- Vermeulen, J. *Du prophète Isaïe à l'apocalyptique: Isaïe, I-XXXV, miroir d'un demi-millénaire d'expérience religieuse en Israël*. Etudes Bibliques. Paris: Librairie Lecoutre, J. Gabalda et C^{ie} Éditeurs, 1977.
- Vogels, Walter. "Diachronic and Synchronic Studies of Hosea 1-3." *Biblische Zeitschrift* 28 (1984): 94-98.
- _____. *God's Universal Covenant: A Biblical Study*. Ottawa: University of Ottawa Press, 1979.
- _____. "Invitation à revenir à l'alliance et universalisme en Amos IX, 7." *Vetus Testamentum* 12 (1972): 223-239.
- Vollmer, Jochen. *Geschichtliche Rückblicke und Motive in der Prophetie des Amos, Hosea und Jesaja*. BZAW 119. Berlin: Walter de Gruyter, 1971.
- von Rad, Gerhard. *The Message of the Prophets*. New York: Harper and Row, 1965.
- _____. *Old Testament Theology*. 2 vols. New York: Harper and Row, 1962, 1965.

- von Rad, Gerhard. "יִשְׂרָאֵל." *Theological Dictionary of the New Testament*. Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. Grand Rapids: Eerdmans, 1965. 3:356-359.
- Von Rad, Gerhard, K. G. Kuhn, and W. Gutbrod. "Israel." *Theological Dictionary of the New Testament*. Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. Grand Rapids: Eerdmans, 1964-76. 3:356-391.
- Von Waldow, Hans Eberhard. "Israel and Her Land: Some Theological Considerations." In *A Light Unto My Path: Old Testament Studies in Honor of Jacob M. Myers*. Gettysburg Theological Studies 4. Edited by Howard N. Bream, Ralph D. Heim, and Carey A. Moore. Philadelphia: Temple University Press, 1974. 493-508.
- Vriezen, Th. C. "La tradition de Jacob dans Osée XII." *Oudtestamentische Studiën* 1 (1942): 64-78.
- Vuillemier-Bessard, René. *La tradition culturelle d'Israël dans la prophétie d'Amos et d'Osée*. Cahiers Théologiques 45. Neuchâtel and Paris: Delachaux et Niestlé, 1960.
- _____. "Les traditions d'Israël et la liberté du prophète Osée." *Revue d'Histoire et de Philosophie Religieuse* 59 (1979): 491-498.
- Walker, N. "'Israel'." *Vetus Testamentum* 4 (1954): 434.
- Walters, Stanley D. "Jacob Narrative." *Anchor Bible Dictionary*. Edited by David Noel Freedman. New York: Doubleday (1992). 3:599-608.
- Waltke, Bruce K. "Religion of Israel." *The International Standard Bible Encyclopedia*. Grand Rapids, MI: W. B. Eerdmans, 1990. 2:926-937.
- Waltke, Bruce K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.
- Ward, James Merrill. *Amos and Isaiah: The Prophets of the Word of God*. Nashville: Abingdon, 1969.
- _____. *Hosea: A Theological Commentary*. New York: Harper & Row, 1966.

- Watson, Wilfred G. E. "David Ousts the City Ruler of Jebus." *Vetus Testamentum* (1970): 501-502.
- Watts, J. D. W. *Vision and Prophecy in Amos*. Grand Rapids, MI: Eerdmans, 1958.
- Weinfeld, Moshe. "'Justice and Righteousness' -- ~~הצדקה והצדקה~~ -- The Expression and Its Meaning." In *Justice and Righteousness: Biblical Themes and Their Influence*, Ed. Graf Reventlow and Yair Hoffman, 228-258. *Journal for the Study of the Old Testament Supplement Series* 137. Sheffield: JSOT Press, 1992.
- Weiss, Meir. *The Bible from Within: The Method of Total Interpretation*. Jerusalem: Magnes Press, The Hebrew University, 1984.
- _____. "The Decalogue in Prophetic Literature." In *The Ten Commandments in History and Tradition*. Jerusalem: Magnes Press, 1990. 67-81.
- Wellhausen, J. *Die Kleinen Propheten übersetzt und erklärt*. 4th edition. Berlin: Walter de Gruyter & Co, 1963.
- Wenham, Gordon J. "B'etülāh 'A Girl of Marriageable Age.'" *Vetus Testamentum* 22 (1972): 326-348.
- Westermann, Claus. *Basic Form of Prophetic Speech*. Louisville, KY: John Knox Press, 1991.
- _____. *Prophetic Oracles of Salvation in the Old Testament*. Louisville, KY: John Knox Press, 1991.
- Whitelam, Keith W. "Between History and Literature: The Social Production of Israel's Traditions of Origin." *Scandinavian Journal of the Old Testament* 2 (1991): 60-74.
- Whitt, William D. "The Jacob Traditions in Hosea and Their Relation to Genesis." *Zeitschrift für die alttestamentliche Wissenschaft* 103/1 (1991): 18-43.
- Wicke, Donald W. "Two Perspectives (Amos 5:1-17)." *Currents in Theology and Mission* 13 (1986): 89-96.
- Wijngaards, J. N. M. *The Dramatization of Salvific History in the Deuteronomic Schools*. *Oudtestamentische Studiën* 16. Leiden: E. J. Brill, 1969.

- Williams, Ronald J. *Hebrew Syntax: An Outline*. 2d ed. Toronto: University of Toronto Press, 1988.
- Williamson, H. G. M. "The Concept of Israel in Transition." In *The World of Ancient Israel: Sociological, Anthropological and Political Perspectives*, ed. R. E. Clements, 141-161. Cambridge: Cambridge University Press, 1989.
- Willi-Plein, Ina. *Vorformen der Schriftexegese innerhalb des Alten Testaments: Untersuchungen zum literarischen Werden der auf Amos, Hosea und Micha zurückgehenden Bücher im hebräischen Zwölfprophetenbuch*. Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft 123. Berlin: Walter de Gruyter, 1971.
- Willis, J. T. "Prophetic Hermeneutics." *Restoration Quarterly* 32/4 (1990): 193-207.
- Wilson, Robert R. *Prophecy and Society in Ancient Israel*. Philadelphia: Fortress Press, 1980.
- Wolf, Umhau C. "Terminology of Israel's Tribal Organization." *Journal of Biblical Literature* 65 (1946): 45-50.
- Wolff, Hans Walter. *Confrontations with Prophets*. Philadelphia: Fortress Press, 1983.
- _____. "Guilt and Salvation: A Study of the Prophecy of Hosea." *Interpretation* 15/3 (1961): 274-285.
- _____. *Hosea. Hermeneia*. Philadelphia: Fortress Press, 1974.
- _____. *Joel and Amos. Hermeneia*. Philadelphia: Fortress Press, 1977.
- _____. "Prophecy from the Eighth through the Fifth Century." In *Interpreting the Prophets*, ed. J. L. Mays and Paul J. Achtemeier, 14-26. Philadelphia: Fortress Press, 1987.
- _____. "'Wissen um Gott' bei Hosea als Urform von Theologie." *Evangelische Theologie* 12 (1952-1953): 533-554.
- Wood, Leon J. "Hosea." *The Expositor's Bible Commentary*. Ed. Frank E. Gaebelein. Vol. 7. Grand Rapids, MI: Regency Reference Library, 1985. 161-225.

- Wright, Christopher J. H. "Family." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 2:761-769.
- _____. *God's People in God's Land: Family, Land, and Property in the Old Testament*. Grand Rapids, MI: Eerdmans, 1990.
- Würthwein, Ernst. "Der 'am ha'ares' im Alten Testament." *Beiträge zur Wissenschaft vom Alten und Neuen Testament* 4/17. Stuttgart, 1936.
- _____. *The Text of the Old Testament*. Grand Rapids, MI: Eerdmans, 1976.
- Wyatt, Nicolas. "Symbols of Exile." *Svensk Exegetisk Årsbok* 55 (1990): 39-58.
- Wyrzten, David B. "The Theological Center of the Book of Hosea." *Bibliotheca Sacra* 141 (1984): 315-329.
- Yee, Gale A. *Composition and Tradition in the Book of Hosea: A Redaction Critical Investigation*. Atlanta, GA: Scholars Press, 1987.
- Yeivin, Israel. *Introduction to the Tiberian Masorah*. Translated and edited by E. J. Revell. Society of Biblical Literature Masoretic Studies 5. Missoula, MT: Scholars Press, 1980.
- Yeivin, S. "On the Historical Background of Hosea's Prophecy and Its Linguistic Uniqueness." *Beth Micra* 25 (1979): 38-40.
- _____. "YA' QOB' EL." *Journal of Egyptian Archaeology* 45 (1959): 16-18.
- Young, Ian. *Diversity in Pre-Exilic Hebrew*. Tübingen: J. C. Mohr, 1993.
- Ziegler, Joseph, ed., *Septuaginta: Vetus Testamentum Graecum, Duodecim Prophetæ*. Auctoritate Academiae Scientiarum Gottingensis editum. Göttingen: Vandenhoeck & Ruprecht, 1943/1984.
- Zimmerli, W. *Ezekiel: A Commentary on the Book of Ezekiel Chapters 15-48*. Translated by J. D. Martin. Edited by P. D. Hanson and L. J. Greenspoon. Philadelphia: Fortress Press, 1983.
- _____. "Israel im Buche Ezekiel." *Vetus Testamentum* 8 (1958): 75-90.

- Zobel, Hans Jurgen. "יִשְׂרָאֵל yisrā'ēl." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1990. 6:397-420.
- _____. "עֲקֹב/עֵקֶב y'āqōb y'āqōb," *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1990. 6:185-190.
- _____. "יְהוּדָה y'hūdā." *Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck et al. Grand Rapids, MI: Eerdmans, 1990. 5:482-499.
- _____. "Jakob/Jakobsegen." *Theologische Realenzyklopädie*. Berlin: Walter de Gruyter, 1987. 16:461-466.